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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, JANUARY 24, 1846. DAVID REED, PROPRIETOR.

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For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. XVIII.

MY DEAR FRIEND,—The Presbyterian Church is a very much stronger organization than Episcopal, Lutheran or Methodist. The Genevan cloak covers all national costumes. The reason is, that a Presbytery is much more consistent with the Calvinistic doctrine than the hierarchy of the Episcopal or Lutheran Church can be. The preachers and elders do not draw their credentials from apostolic succession, but directly from the Holy Spirit. And in believing that they must have no other certificate of authority, and in looking down upon the state as incompetent to meddle in the relations of God and man, they take a higher ground. Their error is, in constituting a board of interpreters to the Holy Spirit, which, by its extent, is liable to include all human imperfections, and tyrannize instead of cherish;—imposing upon the imagination of the susceptible, and the self respect of the feeble minded, to a degree that prevents individuals from freely comparing the life given to themselves by the Holy Spirit, with the New Testament record of Jesus Christ. And since they begin with declaring none to be Church members but those specially called by the Holy Spirit, they cannot give the logical reason for taking authoritative interpretation into their hands, which the Roman Catholic hierarchy can. The latter look upon the whole world as their cure. A few drops of water makes a child a member of their Church, and therefore the priests must take possession of him, and make him what they wish him to be. But the Presbyterian creed is, that all are called by a predetermining elective grace; and only those can be ministered unto effectually, who have already been illuminated by the Spirit of Truth. Hence the absurdity of infant baptism in that Church. The Presbyterians say with the Scripture, that it is the Holy Spirit, which takes the things that are Christs, and shows them to the soul. How impertinent, therefore, is authorative interpretation, within the precints of a Presbyterian Church!

A Presbytery is a stopper upon progress, for it is a destroyer of individuality, a perfect blight upon nature. Coming out from the Roman Catholic Church, Presbyterianism still retained the overpowering statement of the death of Christ, unbalanced by a full statement of the Resurrection; for, although I admit Calvinism holds vital truths in an abstract form, yet John Calvin, a mere spirit of Reason, without any affections of a genial character, denied, with a terrible logic, all legitimacy to that æsthetic life permitted by the Roman Catholic Church, as an indulgence, though not raised, as it should be, to the rank of a duty. I doubt if a great work of art has ever come from a strict and active Presbyterian; for how can genius, after it knows itself, continue one moment at the bar of a Presbyterian Synod! A Presbytery in order to exist, must meet on some abstract points; and the formula of these must be very precise, and in order to bring all men up to this abstract unity, whatever is individual and distinctive, must be done away. We will suppose the creed of the Synod to be as pure truth as can be put into abstract formulas; still it must needs leave out what addresses everthing else in man but his pure Reason. The truth that God in the works of nature, addresses to the sensibility, is left out. They omit the Apostolical form of Baptism, which symbolises man rising from a voluntary submission to the death of what is intrinsically mortal in himself, not only *himself again*, but self purified, with omnipotence and immortality on his side. It has indeed no leanings towards Romanism, like Episcopalianism, Lutheranism, Methodism. It requires more self-discipline than obedience to others. It is the stoicism of Christianity, all alone by itself.

It is my object to speak here of Presbyterianism in the Ideal. Perhaps I do not love it well enough to write upon it. But I feel that it is a mighty expression of one of the greatest of all facts, viz: the power of human nature when it believes itself to rest wholly on the divine omnipotence, and conceives itself authorised to act out this power socially. I should perhaps say it *has been* this, rather than it *is*. For Presbyterianism everywhere has grown worldly. But, at the time of its development, no Church on earth held so much pure truth, and in order to be Calvinistic Christians, it was necessary to vindicate for the democracy a place and a freedom to be. The list of subscribers for the first edition of Calvin's Institutes, published in England, is almost entirely composed of the mechanics of England, and the farmers of Scotland. Presbyterianism was strong enough to cope with Roman Catholic and Episcopal politics, and was found invincible. It was the Helvetian Church on the Continent, which gave the unconquerable element of the Protestant armies, in the Religious wars of the sixteenth and seventeenth centuries. More than all, it gave martyrs. The Huguenots were Presbyterians.

Defend me from a synod, if I am to appear before it, to give an account of my spiritual experiences. I personally acknowledge no Judge and Disciplinarian save God. There we see the wrong side of Presbyterianism. But when a nation has to struggle with a Ferdinand II., a Philip II., or a Charles Ist., or with the corruptions of nature clothed in the Garments of a Sentimental Devotion, let a Presbyterian Synod be by for the nonce. Perhaps they have yet something to do in 'the Christian Alliance.'

The Annals of Presbyterianism in England are full of sublimaties. Milton was an Independant,—(not a Presbyterian, or he had never been a poet,) but he had seen Presbyterianism in its might, and who can say how much of his unequalled sublimity is owing to that spectacle! I suggested, a little while since, that Milton, in his Satan, had unconsciously pictured the Romish Church. But there are features of that sublime impersonation of the evil one that has its root in every man's nature, which the Romish Church, even in the Chair of the Inquisitor, is not powerful enough over the heights of man's imagination, to suggest. These he might have studied in the Long Parliament. For he lived to see the Presbyterian party show its wrong side. The strong archangel fell.

Presbyterianism is out of date, metaphysically. But so vast an organization subsists by the accumulata vis inertiæ of the mass, long after it has ceased to grow. It is a very old Tree; one of those trees which seem to forget that they belong to the vegetable world, and become fossil remains. Mrs. Hutchinson's memoirs of Col. Hutchinson show the speedy secularisation of the Presbyterian party in England. And in New England, the Puritans, who, without the name were Presbyterians, (the General Court of the province acting as synod,) were soon corrupted as we know. I am not so well acquainted with the detail of the history of Presbyterianism on the European continent. There it was probably always kept purer, because it could never get out of its martyr position. In Scotland it gives definite signs of its strength and of its weakness, by the division into Old Church and Free Church. But in this country, it is entirely unnecessary. For the Freedom it was organized to vindicate, precedes it. Here, therefore we should look for the development of all the seeds of evil within it; tyranny over individuals; dogged conservatism foreclosing progressive statements of theological truth; a contempt of all that lies on the affectionate side of our nature; and bigotry. Whether these things are so universally, within the Presbyterian circle in America, I am not perhaps competent to say, having never lived out of New England; and Presbyterianism having expressed itself very little in that kind of literature which pictures life. But I have heard rumors which incline me to think that what is *a priori* probable, can be proved *a posteriori*. I refer to the controversy of Mr. Duncan of Baltimore with the Presbytery in 1830, and to the late difficulties in the General Assembly of Cincinnati on the subject of slavery.

I have also been told that near Louisville in Kentucky, are five sets of Presbyterians who do not commune with each other; the Old School Presbyterians, Seceders, Covenanters, and Cumberland Presbyterians. They not only do not commune, but the three latter discipline their members for 'occasional hearing.' Yet all these sects of Presbyterians hold for their creed the Westminster Catecsism! Can the heathen say 'Behold how these Christians love one another!'

E. P. P.

For the Register.

CHRISTIAN ORDINANCES.

So long as Baptism and the Lord's Supper are administered with solemn feeling, they must tell upon the spiritual state of the community, and give their heaven-sanctioned aid not only to perpetuate but to extend our blessed religion. Still, different clergymen will find satisfaction in different modes of administration. The same form, which is graceful and impressive, in one, will be awkward and unmeaning in his imitator. The only rule appears to be that every minister should study his gifts in this respect, and conform his administration to his capacity to administer. Some persons are more at ease before a large, others before a small audience: some again can make a shorter service more effective than a long one—while others require plenty of time even to begin upon an address to the religious feelings. We suppose there is no cast-iron mould in which everyman's thoughts must perforce be run. We suppose Congregationalism is freer, larger, nobler than any servility to a ritual. If wrong in this we should be thankful to be set right.—But, our purpose was to allude to a little personal experience.

Baptism, as usually performed in Congregational churches, is a very hurried service, trying to a mother, unpleasantly interrupting the regular worship of the sanctuary, creating no little awkward confusion, and demanding unusual self-command in its subjects to be at all beneficial. Some time since we tried another season of administration. A special service was held in the afternoon. None but the subjects of baptism and their kindred and friends were present—making about half the usual congregation.—A dozen little children, from early infancy up to five years of age, gave freshness to the scene. A suitable extempore address was made, appropriate hymns sung, and prayers offered for children and parents. We can hardly hope it interested all alike; that would be too good; but, all expressed a new satisfaction with this simple rite. And, several who had withheld themselves and their children from this service regretted in earnest words that they had not participated in it. To the pastor it was one of the happiest moments of his life; one he will always look back upon with gratitude and pleasure. The Lord's Supper had been administered for some time in a separate service—in a part of the day when we were not accustomed to meet together for worship. This was a pleasant arrangement on some accounts.—There was no need of haste. None who attended were obliged to hurry home, or were impatient in the thought that the usual family meal needed their presence.

Still, it seemed to us that the same address might equally well reach more hearts: that, some most likely to receive good were excluded by the idea of their own unworthiness from attendance upon an act belonging exclusively to church-members. We, therefore, gave notice, that the ordinance would be administered as part of the regular Sunday service at suitable intervals—that the exercises of the day would not be much, if any, longer than usual—and, that it was expected none would leave their pews, because the influence of the rite was designed for all, and could be felt in some degree by non-communicants as well as communicants. On the first administration some uneasiness was felt, perhaps by all. A portion of the singers wished to receive the sacrament, and their motion from the choir to the front of the altar, just as the bread was to be broken, agitated others. But, at last, I think we all feel that many more are impressed by this method of administration, and that it is nearer to the early Christian commemorations, and far more likely to multiply members than any other. It is not anything new to be sure. We do not mention it as such. We simply tear a hastily-written leaf from one's own experience, that others, who are known to be dissatisfied with a more prevailing mode, may think of something better. The usual reading of scripture is omitted, and a short portion recited at the table in its room. One more short hymn than customary is sung—one more brief petition offered: and the usual sermon is an extempore address adapted as far as possible to the occasion. The pastor, having to spend an hour in teaching his Bible class before returning to his house, is of course on his guard against prolonging this part of his duty to his own absolute exhaustion. The propounding and accepting of members are made at private meetings of the church—when objections or explanations, if necessary, can be freely made:—We suppose that none will take offence at our enjoying the ordinance in the best way we can: and some perhaps not satisfied with other modes may take comfort in this.

H.

New-York.

For the Register.

TRUE BASIS OF CHRISTIAN UNION.

In the *Methodist Protestant* Newspaper, of this date, will be found an admirble article, over the signature of A. W., which I am assured, is from the pen of the Rev. *Augustus Webster*, the talented and beloved Pastor of St. John's Church of this city. If *all* Orthodox clergymen would extend the hand of charity, and advance such noble and Christian sentiments, it would not be long before sectarian strife would be at an end and liberal feelings would pervade the whole extent of our country, and the blessed fruits would be seen and every where felt. Will you do me the favor to give the article an early insertion in your very valuable paper.

W.

Baltimore, Jan. 10, 1846.

Having loaned to a much beloved friend, an account of the great Liverpool *Conference*, he returned it with a few lines, approving the movement; but complaining of the inconsistency of their Basis-Creed, and desiring our opinion.—We wrote him the following letter; which, as we have been put to some loss of time, recently, we, at the point of folding it up for transmission, decided to use as an editorial; to which, as we are quite sure, he will make no objection.

It must not be understood, however, that, because we love our Christian brethren who are Papists, Unitarians, Quakers, &c., that we lean towards their peculiar systems of Theology.—We are free to say, that as our reading, thinking, observation, and experience extend, we are the more and more confirmed in what are called orthodox doctrines: and so our charity toward variant theologians increases, also. Encompassed with the wrecks of human claims to infallibility, we feel no disposition to play the pope. We demand of our *fellows* veneration of the Word of God, and a due regard to human rights: we speak and write for Christianity: and to all who are Christians in life, who exhibit the fruits of the Spirit, we offer cheerfully the right hand of fellowship, without regard to sect or party.

Park Street, 3d, 1846,

MY DEAR COLONEL,—You have not mis-apprehended the Creed of the Liverpool Conference. It *is* inconsistent. It prescribes what a man *must believe;* and then mocks him with the *liberty to judge for himself*. It shuts the Unitarian from the fold of Christ, and then pretends that he may decide for himself the mysteries of Deity. It assures the Quaker that he is at liberty to judge for himself, as to the teaching of the Bible; but lets him know that he must believe in the perpetuity of the Ordinances.

But, my dear brother, progress is the law of mind, and in arriving at the peaks of truth, or at the abyss of error, man goes step by step.—I am happy to see the confines of Christian Union expanding; and I hope the circumference will widen to a vastness worthy of its glorious centre. Christ; whose influences seem to be throbbing through the masses of Christians, who have hitherto seemed to imagine his glory dependent upon the propagation and universality of their several whims of Sectarism.

The Right and Duty of Private Judgment is inconsistent with all forms of Despotism: and this is the true reason why men have been so slow to consent to their prevaience and supremacy: for men love Despotism: it is the great idol of our race: so much so, that millions will agree to the Despotism of one, elavating him above all, that they may have a chance to be *under-despots*, popes upon a small scale. It is this idolatry, that, after the Protestant had demanded the Right of Private Judgment from the Pope, lures him to a Chair as imposing as that of St. Peter's pretended successor, and deceives him into the assumption of the same power against which he so solemnly and earnestly protested.

The Right of Priv. Judg't. is as inalienable from one man as from another: for its exercise, he is responsible to God. *Conduct*, and not *our thoughts*, brings us into responsibility to man. Each man having the right to guard his interests from another; society has the right to do, as a mass, what each has a right to do as an individual—I mean as to principles. Then, a man's life is to be the evidence of his faith or unbelief: no matter what his individual judgment; if he live a Christian life, he is to be approved; if not, he is to be dis-approved. In this way, Private Judgment, as a principle, can be made to harmonize entirely with the just control of Society: you may *think* according to your own intellectual capacity and opportunity; but you must *do right;* you must *act like a Christian*: and if men will do thus, there is no room for the exercise of discipline; for why should a man who acts like a Christian be censured?

Let us take the Papists for an example.—They have the Right of Private Judgment, inalienably: but they have no right to do wrong; to injure others: so, if their Nunneries, where our fellow citizens are bolted in from the right to change their minds, and from the just demands of Society, are nuisances; they cannot be hindered from thinking and believing what they please about them; but they ought not to be allowed to trespass upon human rights: and the Right of Priv. Judg't., being an inalienable human right, and necessarily involving the right to change one's opinion as evidence, experience, reason, and will may require; they ought not to be allowed to bolt and wall in our citizens from the enjoyment and exercise of their rights: and just so, with any other evil we may apprehend from them or any other sect, or individual: all that Society can demand of any one, is, *that he do right*.

Now suppose a Papist, a Unitarian, a Quaker *acts like a Christian*. What more can Orthodoxy do for men than this? And, if their Theology makes as good men of them as ours can of us, by what authority from heaven or earth do we scowl at them, in contempt of their equal excellence, and hiss them from our social schemes and operations! This, *I* will never do. Him that loves Christ, do *I* love: to him my hand is cordially extended: and him shall my lips own and bless, disown and curse who may.

Truly y'rs, &c., A. W——.

AFRICAN COLONIZATION.

We select the following passages from the last 'African Repository' A despatch from Governor Roberts gives the state of the transaction relation to the seizure of a colonial vessel by a British cruiser.

'Information reached us a few days ago that the schooner 'John Seys' has been acquitted by the Vice Admirality court at Sierra Leone, where she was entered for adjudication on the charge of being engaged in the slave trade; and, notwithstanding the charge could not be sustained by the least shadow of proof, the court in its tender mercies—though it does not acknowlege the nationality of the colonial flag, and the right of the colonist to traverse the ocean with no other protection—consents to discharge the vessel, only on condition that the claimant pay the captors' costs, amounting to some ten or twelve hundred dollars. This Mr Benson declines doing, and if justice cannot be obtained in any other way, will appeal to the sympathies of the British people. And as far I have learned the particulars of the case, I approve his course. I have, however, advised him to petition, formally, the authorities at Sierra Leone, setting forth respectfully, but clearly and distinctly, the grounds of his complaints, demanding satisfaction and redress at their hands. This I shall back by an official communication to the Governor, remonstrating against the demand of the court, requiring claimants to pay costs. This whole affair, from beginning to end, is perfectly outrageous, and if allowed to pass, by Great Britain, unnoticed and the wrong unredressed, will be a blot in her character that she will regret in ages to come, and will deeply shade that justice and magnanimity of which she so much boasts. Mr. Benson estimates his loss at from ten to twelve thousand dollars.'

The Liberia Herald refers to the same subject.

'We are told that the *John Seys* is cleared, and that her owner, Mr. Benson, has been tendered with a bill of some ten or twelve hundred dollars expenses! This is something new under the sun, and capital fun for lawyers and office holders. Take a man's vessel, keep her until she is rotten, and then tell him he can have her back by paying all the bills which may be made out against her. This reminds us of an anecdote of a certain *justice* in Virginia, who, whenever a colored man was carried before him, whom he could not by any torturing or twisting of evidence condemn, was accustomed to conclude—'well, I believe the nigger is innocent; constable! whip him and clear him.'

The State of Religion in Monrovia is thus noticed.

'STATE OF RELIGION IN MONROVIA. The second quarterly meeting of the Baptist churches was held on the 6th, 7th, and 8th, of this month in the Baptist church in this place. We do not recollect for years past to have seen a time of such general awakening among professors of religion.

Spiritual drought and barrenness had prevailed to an alarming extent. Supineness and lethargy appeared to have composed all to slumber. Few, very few were sufficiently awake to mourn over the inactivity of the church, and the energies of these few appeared to be almost wholly paralized. A few days previous to the commencemeut of the meeting there appeared a little awakening. There was a better attendance at church, more unction in prayer, more feeling in singing, and more impressiveness in the ministration of the word. These indications of the spirit's presence continued to increase as the meeting advanced, and proved the prelusive drops of a gracious and copious outpouring of divine influence which afterward revived and cherished the church. As usual upon a revival in the church and harmony and unity of effort of the members, a reformation among the hitherto impenitent and ungodly has followed. The word of God was effectual in awakening many who were 'dead in trespasses and sins,' and in begetting them again 'to a lively hope;' 'to rejoice with joy unspeakable and full of glory.' Having found 'Him of whom Moses in the law did write,' they delayed not to 'run the way of His commandments,' but rose, and at once were buried with 'Him by Baptism unto death.' Eight were baptized on the 13th.'

The circumstances connected with the 'Mission at the Gaboon," are related as follows:

'Much interest has been felt by our citizens of late as to the circumstances under which the French have taken possession of the Gaboon river, and the territory on its banks, and many exaggerated and incorrect reports have been in circulation here. We have taken some pains therefore to inform ourselves upon this matter, and now lay before our readers some of the more important *facts* in the case." It is well known that the French about two years since obtained from the native chiefs an acknowledgment of their sovereignty over the whole territory within a few miles of the river's mouth, whether by fair means or foul we are not called upon to say. Some of the native tribes yielded, but others have continually protested against the legality of the treaty, and have uniformly declined in obeying them. Among these were the natives of the 'King Glass' territory, where are two mission establishments of the American Board. This territory is within eight miles of the mouth of the river, and contains several native villages of considerable importance to traders, as depots for red wood, ivory, and other articles of African trade. It is, moreover, inhabited by a race of people more advanced in civilization, and more docile than any with whom we are acqnainted on that part of the coast. The French used every possible effort to induce these people to ratify the treaty made by their chiefs, to surrender their territory and acknowledge French sovereignty, but the King Glass people uniformly refused: arguments, entreaties and threats were equally unavailing. The natives declared that they never would surrender their country, and even imposed a penalty of death upon any one who should hoist the French flag there. Capt. Hardrouyre, of the French brig Tactique, lying in the river, gave them notice that he would fire upon and destroy their town and property in case of their continued refusal; which he actually proceeded to do on the 26th July. A party of men from the Tactique was landed, and with a few soldiers from the French fort, took possession of the town.—the natives fled in all directions. About a dozen shots were fired from the Tactique, which did little or no damage, the French captain evidently being anxious to do as little harm as possible. One ball struck the ground very near the chapel erected by the American missionary, the Rev. W. Wilson, but no injury was done it. The party which landed did some mischief by breaking down the doors of the house and destroying some furniture: the missionary premises were not molested. Upon the whole, the amount of mischief done was slight. It was in the power of the French captain to have destroyed every house in twenty minutes if he had chosen: his object evidently was to *frighten* the poor natives into submission, and in this he succeeded. They acknowledged themselves to be French subjects and their territory French territory. France is now the undisputed sovereign of the whole river and its banks. The greater part of the natives, however, have retired into the bush and declare they will not return, but will emigrate to some other part of the coast.

'As to the mission establishments, one of them has already been abandoned and the missionaries, Mr. and Mrs. Bushnell, have arrived at this place on their return to the United States: the other, which is occupied by Mr. and Mrs. Wilson, will probably, we think, be abandoned also, as the French officers appear to regard them with great distrust. Moreover, their usefulness is apparently gone, inasmuch as the schools are broken up and the natives dispersed. This result we cannot contemplate without sorrow, as this mission was one of as fair promise as any on the coast. Some good had already been effected and much more was reasonably hoped for, and the missionaries were regarded by the natives with much affection as well as respect.

'As to reports in circulation of the insults offered to the American flag, we were informed by one of the officers of the Truxton that the French commander had expressly disavowed any such intention.'

THE GREAT ARBITER OF NATIONS.

We are not mindful of Him who holds the destinies of nations in his hand. God has great purposes to accomplish: purposes to us unknown: and he will bring them to pass by *means*. His plans embrace the world, and he may see fit to dash the nations togeither, and whelm some of them utterly, but he will evolve his own glory, though the wreck of kingdoms be the platform on which that glory is displayed.

Some people are now expressing their anxieties, and more are feeling anxieties which they do not choose to express concerning the prospect of war or peace; while the thought seldom crosses their minds that the God of Heaven is the Arbiter of Nations, and He will take the management of this matter into his own hands. He can turn the hearts of men, and with Him are the issues of this great question.

It is certain that our sins deserve, and may justly provoke Almighty chastisement; and in the magazine of his judgments, the God of the Universe has no heavier bolt for nations than the curse of war. We may *need it*. Our national and individual sins may require such correction.

So may the sins of Great Britain. Her own people are starved by the tyranny of laws that are framed to make the rich richer, while they make the poor poorer. Her lust of empire leads her to rapine and blood-shed among the heathen, making the name of *Christian* a terror and shame to the ends of the earth. [The last arrival from Great Britain speaks of £400,000 being paid into the Bank of England, 'THE BOOTY OF SCINDE.']

Both nations deserve the punishments of heaven, and it may be that God will permit them to scourge each other. War is a curse to the victors and the vanquished; not in the loss of money and blood only; but in the deep and damning desolation of public and private morals which it entails. May our repentant prayers avert the blow.

Perhaps God will work out the removal of great national evils by shaking the kingdoms of the old world. We think it altogether probable that war between us and Great Britain would break up the peace of Europe, and free principles have made such progress in England and on the Continent within the last twenty-five years of comparative peace, that we may believe there are hundreds of thousands of *men* with throbbing hearts, waiting for the moment to strike for liberty. The hour may be at hand. Yet this may not be the divine method of giving freedom to the subjects of oppression. A more peaceful, a bloodless revolution may deliver the *pauper* people of 'merry England' from their vassalage: and as the principles of the gospel find their way over the continent of Europe, the tyranny of kings may give place to the dominion of equal rights. This is the destiny of the human race, and how rapidly it may please God to develope and confirm the result, we know not. We hope it will be accomplished in our day.

These are thoughts that present themselves to our mind in connexion with the question of peace and war. We look at it in its moral bearings, as well as in its commercial; and we desire to feel (perhaps we cannot persuade others to feel) that the great Arbiter of nations has the Oregon question in His keeping. He would have us use the last and every possible effort to bring it to a just and peaceful issue: and if by our supineness when remonstrance would avail, or if by our lust of possession, or vain-glory or party-spirit, we [and we mean America and England] suffer this question to plunge us into a war, we pluck down upon ourselves the judgment we deserve.

The doctrine of this article ought to lead every christian citizen of this republic to lift up his voice and hand against *war* and then leave the subject calmly and trustingly with Him whose thoughts and ways are infinitely higher and better than ours. [N. Y. Obs.

LAST DAYS OF MRS. BARBAULD.

BY LUCY AIKEN.

'No incident worthy of mention henceforth occurred to break the uniformity of her existence. She gave up all distant journeys; and, confined at home to a narrow circle of connexions and acquaintance, she suffered life to slide away, as it were, at its own pace,

'Nor shook the outhasting sands, nor bid them stay,'

'An astmatic complaint, which was slowly undermining her excellent constitution, more and more indisposed her for any considerable exertions either of mind or body; but the arrival of a visitor had always the power to rouse her from a state of languor. Her powers of conversation suffered little declension to the last, although her memory of recent circumstances became somewhat impaired. Her disposition—of which sensibility was not in early life the leading feature—now mellowed into softness, pleasingly exhibited

'Those tender tints that only time can give.'

'Her manners never tainted by pride—which with the baser but congenial affection of envy was a total stranger to her bosom—were now remarkable for their extreme humility: she spoke of every one not merely with the candor and forbearance which she had long practised, but with interest, with kindness, with an indulgence which sometimes appeared but too comprehensive; she seemed reluctannt to allow, or believe, that any of her fellow-creatures had a failing, while she gave them credit, gratuitously, for many virtues. This state of mind, which, with her native acuteness of discernment, it must apparently have cost her some struggles to attain, had at least the advantage of causing her easily to admit of such substitutes as occurred for those contemporary and truly congenial friendships which, in the course of nature, were now fast failing her. She lost her early and affectionate friend, Mrs. Kenrick, in 1819. In December, 1822, her brother sunk under a long decline, which had served as a painful preparation to the final parting. A few months later, she lost, in the excellent Mrs. John Taylor, of Norwich, perhaps the most intimate and most highly valued of all her distant friends; to whose exalted and endearing character she bore the following well-merited testimony in a letter addressed to one of her daughters:

"Receive the assurance of my most affectionate sympathy in those feelings with which you must now be contemplating the loss of that dear woman, so long the object of your respect and affection; nor indeed yours only, but of all who knew her. A prominent part of those feelings, however, must be that the dear object of them is released from suffering, has finished her task and entered upon her reward. * * Never will she be forgotten by those who knew her! Her strong sense, her feeling, her energy, her principle, her patriotic feelings, her piety, rational, yet ardent—all these mark a character of no common sort. When to these high claims upon general regard are added those of relation or friend, the feeling must be such as no course of years can efface.'

'A gentle and scarcely perceptible decline was now sloping for herself the passage to the tomb: she felt and hailed its progress as a release from languor and infirmity, a passport to another and a higher state of being. Her friends, however, flattered themselves that they might continue to enjoy her yet a little longer; and she had consented to remove under the roof of her adopted son, that his affectionate attentions and those of his family might be the solace of every remaining hour. But Providence had ordained it otherwise: she quitted indeed her own house, but whilst on a visit at the neighboring one of her sister-in-law, Mrs. Aikin, the constant and beloved friend of nearly her whole life, her bodily powers gave way almost suddenly; and, after lingering a few days, on the morning of March the 9th, 1825, she expired without a struggle, in the eighty-second year of her age.'

THE HORRORS OF WAR.

'None but those who have actually felt the ravages and desolations of war can have a full conception of the inestimable blessings of peace. Imagination may sketch a dreadful picture, but the most vivid painting must fall infinitely short of the reality. To have the harvest, which is just ready for the sickle, laid waste by a fiery deluge—to see a ruffian soldiery ransacking every house—tearing from the trembling inhabitants their necessary food—stalking along the streets begrimed with the blood of the innocent infant, and the venerable old man—to see in every quarter, wives, mothers and *virgins flying in vain from* violation and death—to behold the land not wide enough for these outrages, but the sea also crimsoned with the blood of contending mortals, and to hear, as has frequently been the case, the names of justice and religion prostituted in the defence of such barbarities—what can be imagined more terrible than this? And yet we know that into this picture, melancholy as it is, not a hundredth part of the calamities of war are introduced.—The labor of ages is annihilated in, perhaps, a single campaign, and the most serious part of its mischief it is impossible to repair. Cities may rise again from their ruins—houses may be rebuilt, and considerable portions of property may be replaced; but the mutilated limb it is impossible to restore—the moral contagion it is impossible to calculate—and the immortal spirit, which was sent to its account in the most awful circumstances, can never be recalled. If we measure this calamity by the numbers it is sure to involve, what an enormous evil is this scourge of the earth! Admit that most of those that thus perish are, as is always the case, of the lower orders of society, yet each of them has an immortal soul; and supposing the tear of the poor widow, and the helpless orphan, to pass for nothing, yet, surely, an immortal soul is of some consequence! Can we wonder that Jesus, who was the prince of peace, that Jesus, who was all benevolence and love, should pronounce such an eulogium as the text contains upon the promoters of peace and concord?—*'Blessed are the peace-makers; for they shall be called the children of God.'*—[Butcher's Discourses.

RELIGIOUS INTELLIGENCE FROM EUROPE.

The Emperor of Russia is busying himself with religion in his own way. As the head of the Greek Church he is bitterly persecuting all Jews, Romanists and Protestants in his States, who refuse to embrace his creed. The persecutions of the Greek clergy, mingled with those of the Czar's soldiers, are really incredible.—The details would be too long; to give an idea of them, it is enough to say that poor women have been frequently dragged from their convents, and driven to exile and death because they have been unwilling to renounce their faith. Torture under more than one form was the means of conversion, and has only succeeded in exasperating the mind.

You have probably heard of the revolts in the States of the Pope. They occurred in several places; in Rimini, Ravenne, Bologna, Ancona, Faenza, &c., and their generality proves that though they have failed, they will sooner or later be renewed. The state of servitude of the Pope's subjects is beyond conception; and two paltry decrees, which the sovereign pontiff has just published, in consequence of these revolts, will give you a proper estimate of his love of liberty and science. He has forbidden his subjects resorting to any scientific congress! and constructing any railroads! This state of things cannot last long in the nineteenth century, even in the Pope's States; and it is probable that Austria and France will compel the poor old man to give his subjects the constitution which those nations required of him fifteen years ago, and which he even promised to give. [Foreign correspondence of N. Y. Evangelist.

AGREEMENT BETWEEN THE UNITARIANS AND THE 'CHRISTIANS.'

The Christian Palladium, an excellent paper of the 'Christian' denomination, quotes, as follows the creed agreed upon by the 'Christian Union,' as the Orthodox sects entitle their narrow and exclusive combination, professedly, to oppose popery, and comments upon it, precisely as Unitarians would.

CREED OF THE CHRISTIAN UNION.

'1. The Divine inspiration and authority of the Holy Scriptures.
2. The doctrine of the Trinity.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation and atonement of the Lord Jesus Christ.
5. Justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The Divine ordinance of the Christian ministry, and the perpetuity and the authority of the sacraments of Baptism and the Lord's Supper.
8. The right of private judgment in the interpretation of the Holy Scriptures.'

The first proposition declares the Divine inspiration and authority; and the last the right of private judgment in the interpretation of the Holy Scriptures. Had they consistently stood by, and carried, out those principles; they would have laid a permanent foundation for the unity of believers in Jesus Christ.

The second, third and fourth articles in this '*basis of union*,' relate to doctrines no where found, in terms, in their acknowledged rule. We search the rule in vain, for the terms 'Trinity,' 'utter depravity' 'the fall,' 'the incarnation of the Lord Jesus Christ.' We find the word '*atonement*' once in the New Testament; but there not conveying the idea theologians apply to the term; but simply that conveyed by the term '*reconciliation*.'

Do they suppose that the Holy Spirit of God, has failed of finding terms to convey to the mind, the sense it desires to convey? Can they improve its diction? We entreat them, and all others, to consider, whether by pursuing such course, they are not guilty of unauthorized assumption in the church of God?

Have we not in terms, all that is necessary for the Christian's faith, in the Holy Scriptures? Who shall, or will, assume the authority or skill, to supply deficience in the word of God?

If the docrines stated, are found in terms in the Scriptures, let those terms be used to express them; if not, let no man, or body of men, attempt to improve the language of Divine wisdom.

The fifth appears to disadvantage placed by the side of Scripture.

'5. Justification of the sinner by faith alone.'

Scripture, 'Ye see then how that by works a man is justified, and not by faith only.' I think any one who will carefully read the second chapter of the epistle of James will see that he negatives in express words this 5th proposition.

What is meant by the 8th article unless it is 'The right of private judgment in the interpretation of the Holy Scriptures,' if the interpretation involve the doctrine of the Trinity—the utter depravity of human nature by the fall—the incarnation and atonement of Jesus Christ—justification of the sinner by faith alone; (i. e.) the right of private judgment, if the interpretation agrees with our views? Would the Pope deny that liberty?

Why not come directly upon the ground of Bible Christianity?

In place of Trinity, take 'For *there is* one God and one Mediator between God and men, the man Christ Jesus.'

When will preachers and people come to the plain, beautiful language of inspiration, and be satisfied with it? When will they exchange their place at the feet of Gamaliel, for a place at the feet of Jesus?

MEDITATIONS IN A GARDEN.

In the afternoon, Master Brandon and Sir Francis Farel accompanied their hostess and her sister into the park, which afforded, among *its trees*, many pretty vistas, and several enchanting views into adjacent valleys; one of which was of marvellous beauty, the hill-sides being covered with stately elms, while in the meadow land, at the bottom, there ran a winding streamlet of clear water, whence the grass and the flowers derived such freshness, as prolonged their spring-time of bright tints through the dry summer months quite into the latter days of autumn. The merlin and mavis were wont to sing there longer than in most other spots; and, when startled, would scream with such a wild delight, while flying further off, as would, for an instant, surprise even an unthankful heart into gladness. It was a scene to wish to live in for a life; yet, doubtless, it would not universally be good, or human families could each one of them have been provided with like dwelling-spots, as easily as the elephant was with his deep, dark forests; or in the same manner as the antelope had allotted him his vast, luxuriant plains to bound over; or just as the eagles have each pair of them an eyrie, whence are visible plains, undulating hills, forests, lakes, the courses of rivers, and the sailing of light and of dark clouds, over, it may be, a quarter of a kingdom.

The common Creator could have devised a natural home for man, as readily as for the most favored beast of the field, and could have caused the earth to have produced his sustenance as spontaneously as that of the brutes; for a cave is not a harder creation than a fern, nor a rose than a thistle, nor a fruit-tree than a bramble-bush, nor wheat than darnel.

Difficulty is God's ordinance: there is divine purpose in it,—visible enough here, but it will be indisputable hereafter. The beasts have not to labor as men have, because the greater end of labor is a moral end, and, therefore, does not exist for them. The harvest of human toil is twofold; one in autumn of corn and fruit, and in the end of the world another richer one, that of the moral results of labor—being the virtues fostered thereby, together with their accompanying rewards.

For man, effort is the appointed condition of almost all good, and labor the necessary means to all excellence; as though work were one way of man's manifesting the Creator's image,—culture being not unlike the creation of thought, and, in appearance, the rearing resembling much the creating of plants and herbs.

God's sentence on man was not the wantonness of tyranny, but an omniscient device for human help; 'In the sweat of thy face shalt thou eat bread, till thou return to the earth, eating of it in sorrow all the days of thy life.' For the hardship of the sentence is transformed into mercy on knowing that 'blessed are they that mourn.' Labor and sorrow, the punishment of the fall, are co-operating aids in salvation now.

The necessity of toil is as peculiarly a human distinction as reason is. The greater man's intelligence, the more evident is his tendency to self-exertion; just as almightiness is the concomitant attribute of omniscience, on earth and in heaven, and in one and all of its infinite manifestations.

The noblest human work is a cathedral: the sight of it exciting emotions not unlike those of sublime scenery: for within the building the spirit of the architecture is the same with that of deep and silent forests it is irresistibly felt to be such in advancing from the western door of an edifice into an avenue of high and graceful pillars. And in like manner, externally, the pointed windows carry up the view to the pinnacles above, and the pinnacles send the spectator's attention up to the towers, awakening in the mind the sensation of alpine sublimity. It cannot be felt otherwise than that a minster is in beauty, an embodiment almost of like principles with those on which the world is constructed, is a microcosm of nature, a noble evidence of man's, in his purer state, still retaining God's image. Visibly, the inmost soul of art is religion—knowledge of, love for, and sympathy with *divine* principles; it will be known to be so with science sometime, and with labor also.

Agriculture was almost the only peaceful business which the Romans accounted consistent with their dignity; other pursuits they reckoned servile, but farming they jealously reserved for themselves. What idea they had in this arrangement, or could have, cannot now be well divined.

Tillage was a primeval occupation: it was Adam's in Eden; and, after his expulsion thence, it became his son Abel's,—and by many pious men, in many countries and in many ages, it has been accounted as being peculiarly conducive to righteousness. Certainly communion with God is more practicable in fields and meadows, and amid the creatures

of His hands, than in towns and in shops, among objects of man's own making. Of the occupations in a city, many are on luxurious objects, and partake themselves of the questionable character of their ends, and many others tend to contract and debilitate the mind; but country labor is invigorating and pristine; it is congenial with thought, solemn thought; and it operates in concert with higher than human allies, working together with the elements, and, in their turn, with each of the four seasons; under whose mysterious agency, governable to some extent by man, though inscrutable by his eye, soil is transmuted into waving woods, and dust and dew-drops into pendulous fruit.

'Work and pray,' is the legend of some religious, the author whereof must have discerned the sacred meaning of which labor is susceptible. The irreligiousness of present modes of thinking is very lamentably evinced in the reputed meanness of labor. However, husbandry and warfare will, some season, have their positions inverted; just as the executioner's is an opprobrious office now, instead of being a covetable post, as in some former times. In the eye of an angel, and in the world, as it ought to be, the scars of labor would be accounted as infinitely more honorable than those of battle, and a harvest of corn as a nobler achievement than knighthood,—culture of the earth, when worthily interpreted, embodying, no doubt, a sublimer idea than does the destruction of men, however valiantly done.

Though contrary to common judgment, yet the very destitution of the circumstances into which man is born is itself a sign of his divinely instituted pre-eminence. The lower animals, by their instincts, which speedily mature, find themselves easily provisioned with subsistence; but man, gifted with God's likeness, is ordained to create about him his own world, of which indeed the elements are furnished him, but whereof the form is his own moulding, and so intended to be.

How differently the model of the social world may be conceived of, is apparent in the variety of sentiments, institutions, and customs which obtain in divers countries, for these are man's world; and in the several kinds of civilization which are known to have existed, Jewish and Asiatic, Grecian, Roman, and European.

Were easiness of condition the favorable, it would have been the undoubted, lot of all men: but neither the one nor the other is the case.—Tempe was the loviest valley of a lovely land, but it is not famed for any illustrious birth or deed.

On evergreen banks, and amid beautiful scenery, we may not all inhabit, and we cannot; but we all may do better, by each one of us opening in his soul a well of living water, springing up for us, into more than mortal life. There are many who have done it betimes, and who have experienced the stream of their lives running among the pleasantnesses of youth, through manhood, and along the road of old age, right into the ocean of eternity, and the last day as pure as ever, and as gladsome also and fresh to the feeling.

There are righteous men who think to evince their piety by a profession of world-weariness; but, really, they never feel it, for it is the punishment of the worst of sinners. It is sensuality which is monotonous and wearying; but when we are in Christ Jesus, what new discoveries we attain to of grace and truth, and day after day, through our Christian course, how old things pass away, and all things are evermore becoming new!

The preceding is a brief and very unworthy account of the sentiments with which Mistress Bouchier delighted her guests, whilst they walked with her in the park. On coming to a majestic oak, with benches nigh it, Sir Francis Farel entreated Mistress Bouchier that they might rest a short space; which being assented to, they placed the seats under the oak-tree, the low boughs of which stretched out above their heads like a leafy ceiling, while under their feet the grass was soft and much intermingled with moss, and was as pleasant to tread upon as are those far-famed carpets of the Saracens; and around them there was that deep silence with which the woods are pervaded in the hotter hours of those afternoons, when neither breeze, bird, nor animal stirs, and when there is no sound heard louder than the hum of flies sporting together in the shade. There are souls which do thrill to this felt silence more powerfully than even to the peal of thunder; but why it is so can only be mysteriously answered, if it can be at all. Is it that there is any similarity between the stillness of nature now and the great calm into which the elements hushed themselves the first hour of creation, when God was about speaking to the earth, at that time without form and void—those same being the elements out of which our frames are compounded, and on the face of which the spirit of God once moved amid the silence of expectant angels! Certainly there is somewhat divine in the silence of the fields, and in that which is experienced on the tops of high hills, with the stars in sight. Such silence feels like the solemnity which the prophet Moses must have known when he was in the mount—a mortal waiting for the Lord God to speak. [Martyria.

CHRISTIAN REGISTER.

BOSTON, JANUARY 24, 1846.

CALVINISM REVOLTING TO ORTHODOXY.

We have often expressed our conviction that Orthodoxy was rapidly undergoing the process of amendment, throwing off the worst elements of its nature, receiving a constantly increasing infusion of natural and Scriptural truth, and becoming transformed into a resemblance and identity with liberal and real Christianity. New evidences are almost daily transpiring in confirmation and illustration of this great reform of the popular faith.

If there was any one point in the system of Calvinism more prominent and essential than all others, it was the infinite atonement, (using that word in its unscriptural modern theological sense,) made to the justice of God by the death of the Savior on the cross. The Second Person in the Trinity offered to come down from Heaven, and become a substitute for guilty man, subjecting himself, in man's stead, to the inexorable penalty imposed by the divine justice. Sin, it was said, committed against an infinite being, is an infinite transgression, and can only be satisfied by an infinite penalty. No finite being could have removed it. Nothing less than an infinite satisfaction could meet the demands of the divine law; and Christ, in his highest, his infinite, his divine, nature did give that satisfaction by his death, in our stead, on the cross. This was declared to be the only door opened, or that could have been opened, for the salvation of man.

This doctrine we all remember to have heard, presented in innumerable forms of illustration and of enforcement by Orthodox preachers and writers. For some years past there has been a suspension of theological controversy. In the meanwhile reason has been at work, truth has been flowing in upon the general mind, and light has been struck out from various new sources and directions. Men have outgrown their old systems, and if the same Calvinism which was cherished with the most ardent admiration a generation ago, now ventures to show its face, men are startled with horror, and fly from it with dread.

A short time since a work was published entitled 'The sufferings of Christ, by a Layman,' maintaining the idea that the Godhead suffered in the death of Christ, that 'the expiatory agonies of our Lord' reached not only his humanity but his divinity, that the wood and nails of the cross affected with torturing pains the spiritual essence of the Second Person of the Trinity. The author says, for instance,

'In the grand drama of the New Testament, whose author is God, and whose theme is salvation, the Godhead and the manhood of the Mediator act throughout in concert. They are one and indivisible; separated or capable of separation, in nothing. They are born together; together they are wrapped in the straw of the manger. They suffer together; TOGETHER THEY DIE.'

As this, after all, is really the corner stone of the whole system of Calvinism, the comparatively few who still adhere to that system have welcomed the work with lively satisfaction. But the great body of persons calling themselves Orthodox are shocked and horrified extremely at the manner, in which the author has brought out without disguise, and—stripping from it the vague technical terms, which as no one pretends to attach any precise meaning, or any meaning at all to them, answer the purpose of a veil to hide the deformities they express—has stated in plain, common, intelligible English that the 'GODHEAD DIED' on the cross. The New York Observer, expresses 'the highest respect for the learned and venerable author of the book,' but repudiates and condemns the doctrine in the strongest terms, as do several other of the Orthodox presses. The following is a passage from the article on the subject in the Observer. In quoting it, we would suggest that it is not 'the passion of poetry' only which allows the language 'that the Godhead died on Calvary,' but that it is the very essence of the system of theology, heretofore maintained by the Orthodox, the element that sustains and holds together the entire structure of Calvinism 'from turret to foundation-stone.'

'We know that the high passion of poetry allows the use of language such as we have copied from this book, but we never saw before in tame prose the naked statement that the GODHEAD died on Calvary. Notwithstanding the laudations of this book in some quarters, we cannot but regard the promulgation of such a doctrine as in a high degree deleterious. The orthodox doctrine of the Trinity embraces the distinct declaration that there are 'three persons in the Godhead, the Father, the Son and the Holy Ghost; that these three are the same,' and when a writer comes before the public with the unqualified declaration that the GODHEAD died on Calvary, the simple-hearted Christian is pained, while infidelity rejoices in the avowal.'

UNITARIANISM IN THE STATE OF NEW YORK.

We have received an "Address to Unitarians; by the Unitarian Association of the city of New York, Jan. 1. 1846, together with the Constitution of the Association."

The perseverance, generosity, and zeal of our brethren in New York city, and the influence they are exerting in favor of our cause upon the whole country, will secure to this pamphlet the liveliest interest into whosoever hands it may fall. That our readers may know the views which the Unitarians of that city entertain of their present position, aims, and prospects, we quote the following passages.

'The cause of Liberal Christianity has reached an important crisis in this community. After a struggle of more than twenty years, Unitarianism has effected a permanent lodgment in this region, and now takes its place among the acknowledged and prominent Christian denominations of this metropolis. Until this time, contending with prejudice and overwhelming numbers on a ground pre-occupied by other, and widely contrasted sects, it has been busy in securing its uncertain position, and in laying deep its foundations. It now first finds itself in a situation to look about it, and survey the field of labor.'

'It is believed that the influence of our opinions in this vicinity has been immensely disproportioned to our numbers and apparent sphere, and that the invisible and indirect consequences of our labors have been of more importance than the palpable or designed results. We cannot agree with those who think that the societies established here, are the proper measure of our growth, or that any merely statistical account of our numbers and of our temples of worship, is a full account of Unitarian progress. Yet, that in this thoroughfare of our whole country, and upon ground so strongly pre-occupied, we have been able to build, in its most central and public places, three beautiful and conspicuous churches of our faith, known and read of all men, as the signs of our prosperous and permanent existence here, giving respectability, interest, importance, and dissemination to our opinions, is a triumph which, under the circumstances of the case, calls for our most grateful and devout acknowledgments, and will be depreciated only by those who despise all outward evidences of success and means of influence.

Nor has liberal Christianity been so completely occupied with its denominational interests, as wholly to forget its duties as a Christian body to the community in which it has found a residence. Notwithstanding the very great difficulties already hinted at, which have hindered any strong associate action or concerted efforts, aside from those which concerned its own planting and support, yet such efforts have been made, and with great zeal and great sacrifices. Liberal Christianity, wherever it exists, manifests a peculiar watchfulness over the great interests of man, and especially the condition and claims of the poor. Wherever its numbers have any considerable proportion of the community at large, there institutions of learning, of mercy, of moral reform, of charity, are sure to abound. The religion which makes practical goodness its only end and its only test of the Christian character, ought to bear such fruits; and it does so. Having no waste for its zeal in foreign missionary enterprise, in sectarian chivalry, or in endeavours to relieve an anxiety artificially created by unscriptural opinions, which pronounce the whole human family under sentence of everlasting death, it finds a channel for its Christian earnestness, in the more benignant and practical labors of philanthrophy. Without undervaluing the benevolence of other Christian bodies, it is believed that the Unitarians as a denomination, have, in proportion to their numbers, done more than any other sect for the general institutions of learning, of charity; in ministries to the poor, in establishments having the good of universal man for their object.

We are pleased to find that the plan of a Unitarian Association for the State of New York is proposed. The formation of such local organizations, in the several districts of the country, will draw out the latent strength of liberal principles, and secure a more efficient action of the American Unitarian Association enfolding them all in its bosom, and deriving warmth and sustenance from them all. They propose also a daily publication, combining the features of a religious and secular newspaper, neutral in politics, and devoted to the interests of Unitarian Christianity. It is further in contemplation

'That an Association be formed among individuals in the Societies in New York and Brooklyn, to hire the Hall over the entrance to the Church of the Divine Unity, for the purposes of a Reading Room and Exchange, the head-quarters of our cause in this city and state. That the newspapers, secular and religious, and reviews of the day, a theological library (of which the foundation is already broadly laid) and religious tracts for distribution should be collected there, the use of which should be enjoyed by all those paying a small annual subscription toward the support of the room. That this should be opened to all strangers of our faith, or to those seeking information in regard to Liberal Christianity, and especially to all young men coming to the city from Unitarian parishes, and desiring to unite themselves with our body here. That a central spot, where the Pastors of our Societies might meet at a certain hour of the day, all persons having business with them appertaining to their office would thus be had. That the social and religious interests of young men resorting here in the evening would thus be subserved, and the great interests of our cause and of Christianity, of religion and morality, all be materially advanced.'

The Address gives the following information.

'It may be interesting information to many, that at least eleven congregations of our faith exist in the state of New York at this moment; two in the city of New York, one in Brooklyn, Fishkill, Albany, Troy, Trenton, Syracuse, Vernon, Rochester, Buffalo. It is hoped that the Societies out of this city, (of which we deem Brooklyn a part,) will immediately cooperate, with us, and that as soon as may be, "The Unitarian Association of the State of New York" will have a meeting in which every Society shall be fully represented.

We honor our New York brethren for all that they have done, and all that they are preparing to do. They have our best wishes and may be sure of all the aid we can render them.

TRUE GROUND FOR A PHILANTHROPIST.

The following letter has been transmitted to us by the distinguished gentleman to whom it was addressed. Hon. Robert Rantoul, the father of the United States Attorney for this district, is among the earliest and most enlightened advocates of other philanthropic causes, besides that of Peace. We would express our thanks to Mr. King for sending the letter to us for publication, and are pleased with an opportunity to urge upon our readers the example of Mr. Rantoul, as presented in the ground taken in his letter. It is the only ground, we think, which as free men and liberal Christians, we are justified in occupying. We owe it to our principles, and our views of religion, to countenance and promote every cause of real moral and social reform, but we must hold ourselves free from the violence, intolerance, and passionate excitement of all such individuals, or associations as may assume a dictatorial tone in managing them. We must steadfastly refuse to allow our private judgments, and fidelity to our opinions in reference to particular measures or doctrines, to be overruled, or stifled, or misrepresented. Unless each individual, of a philanthropic association, claims this as his right and exercises it as a duty, its measures will lose the spirit of wisdom, and it will become the prey of folly, violence and ruin.

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BEVERLY, Dec. 25th, 1845.

Hon. DANIEL P. KING.

Dear Sir,—In behalf of the subscribers to the petition herewith sent, I respectfully request you to present the same, and procure its reference to the appropriate committee of the House of Representatives in Congress. It is upon the subject of a National Tribunal for adjusting differences between sovereign states without recource to brutal force, to war.

Whatever opinions may be held by myself and others, respecting the practicability of any immediate efficient measures on the part of the government of the United States in relation to this most important subject, it is not the less important that the public mind should continue to be *agitated* in reference thereto. All great moral reforms have their "day of small things," and such is the present aspect of the peace reform. War is fraught with the greatest evils to humanity, moral or physical, and every rational attempt to lessen the frequency of its occurrence, deserves the candid examination, the cordial approbation and the hearty co-operation of the Legislator, the Politician and the Philanthropist. The contempt and ridicule which have so frequently been bestowed upon the feeble efforts of the Peace associations to stem the tide of public opinion, which for ages, and from the very earliest period of the history of mankind, has so strongly set in favor of settling difficulties between different independent states by recourse to arms, has in nowise discouraged the continuance of these efforts, by those who have acted from the suggestions of an enlightened conscience. These efforts, in our country, date back some thirty or forty years, and something has thereby been accomplished in the change of opinion in regard to war—its character—its morality—its necessity—the expediency of expending the resources of a nation, in preparation for its occurrence, it time of peace—the utility of the militia and its discipline—the cost, usefulness and extension of a Naval force; and a great variety of other matters intimately connected with the war spirit. Truly, something has been accomplished, but very much more remains to be done. Entertaining views in general coincidence with the Peace societies, I have placed my name at the head of the petition of inhabitants of this town, in favor of a Congress of Nations, but without in any degree compromiting my right of private judgment, in regard to any ulterior measures, which those engaged in the peace cause, may think proper to pursue. I have taken the liberty to trouble you thus far, that the imputation of the opinions of others with whom I may sometimes co-operate, may not rest upon me, and that I may not be made responsible for their measures, without express assent.

I am very respectfully, dear sir,
Your obedient servant,
ROBERT RANTOUL.

ORDINATION OF MR. APPLETON AT DANVERS.

We give our readers the following more particular account of the above occasion, received from a friend and correspondent in Danvers. We also present the address delivered at the dinner by the member of the society who presided. We take the liberty of stating that Dr. Andrew Nichols occupied the chair at the head of the table. His ingenious and cultivated mind has long been a rich fountain of instruction and enjoyment to his friends. The public have often been gratified by the productions of his pen in poetry and prose; and the cause of Liberal Christianity has few more faithful or esteemed supporters.

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For the Register.

On Wednesday the 14th inst. the Rev. Frank P. Appleton was ordained over the First Unitarian Church in Danvers. The services on the occasion were of high order.

The sermon by Rev. Nathl. Hall of Dorchester from Luke xviii. 8, was very excellent. It commanded the most profound attention and we believe met the entire approbation of the audience. Ministers and people of every denomination present speak of it as an eloquent and masterly performance. The charge by Dr. Gannett, was equally eloquent and powerful. The Right Hand of Fellowship by Mr. Withington, full of tender emotions, of long tried friendship, sympathy, hope and love. The Address to the Society, by Rev. John T. Sargent, was characterized by the force, pungency and truthfulness so well calculated to reach the mark aimed at and leave an indelible impression there, which distinguish his hortative discourses. The devotional services solemn and appropriate; and the music such as is seldom equalled on similar occasions. The organist—Mr. Townly—renewed on this occasion his acquaintance with the excellent organ formerly played by him for several years, in Rev. Mr. Robbins' Church, Boston, and made it discourse most powerfully and sweetly, and the choir, aided by some distinguished vocalists from Salem, performed their respective parts with equal success and approbation.

After the performances in the Church were concluded, the council, the singers, members of the Society and invited guests, ladies and gentlemen, partook of an excellent dinner at the Hotel, provided by Mr. Ham.

After the returning of thanks, the layman who presided at the table, addressed the company as follows:—

FATHERS, BRETHREN AND SISTERS,—In former times, on all festive occasions, wine or some exhilerating substitute was thought indispensable to call out, and carry up the social, joyous and benevolent powers and faculties of our natures to their highest elevation. Accordingly at all public dinners, those at Ordinations not excepted, intoxicating liquors were freely provided and freely used. But new light has dawned upon us. We no longer think we are doing ourselves honor, or God service, by presenting the inebriating cup to our neighbor's lip. We read in the Gospel according to St. John, 'that there was a marriage in Cana of Galilee,' that Jesus was present and wrought his first miracle, there making water, wine. Now, with all due deference to the Doctors and teachers of Theology and Christian ethics present, I am about to offer a new exposition of this act of our Savior, more consistent with his life and teachings than I have ever seen or heard stated. In it, to be sure, he, as the Apostle says, manifested forth his glory, and his disciples believed on him. But the doings and sayings of Jesus had usually other objects than the manifesting forth of his glory, and compelling the belief of his chosen witnesses in his supernatural powers—even the revealing to mankind correct knowledge of the true God—and showing the fruit which a man imbued with his spirit, the essence of true religion, would bring forth. Benevolent actions, worthy of all imitation. Was the making of water, wine, then a benevolent deed? What Jesus did must have been such.

From the remarks of the ruler of the feast, it must, I think, be inferred that the guests were so 'well drunk' already, that the maker of the feast might have imposed on them wine of the poorest quality without incurring their displeasure. Would the Savior have given them more intoxicating drink under such circumstances? I think he would not—did not. What then did he do? He gave them pure water, and the miracle consisted in restoring the unsophisticated taste of the wine-bibbers so that it appeared and tasted and refreshed them, better than the wine they had been drinking. It was to them the better wine, and did it not prefigure times which through the influence of his gospel are now dawning upon us when water, pure water, becomes the wine of our festive boards. And will not every true friend of temperance unite with the ruler of the Galilean marriage feast, in the declaration that 'the good wine' the only wine deserving the name good, has been kept until now; that it has been reserved for this generation to duly appreciate the value of water as a beverage; to call it, and know it to be, better, far better than any other wine, ever used for like purposes. Yes this (water) is wine—it has all the inspiring and exhilerating qualities needed in any drink to give a zest to our feasts of love and occasions of festivity—and wherever the spirit of our blessed Savior warms every heart, inspires every mind, and rules every guest, water is now the only wine used—and may we not say? (for I believe that for the temperance reformation—for the opinions we now hold on this subject we are indebted to the influence of the Gospel)—may we not say, that this water is made wine, the best of wine, by the same presence that wrought the miracle in Cana of Galilee?

I propose the sentiment—Pure Religion—the water of life, may we all drink so deeply of it at its fountain, that no difference of creed, sect or party, shall prevent the unbelieving world from exclaiming, 'behold how these Christians love one another.'

—

The Editor of the Danvers Courier, himself we believe a member of the Orthodox Society, thus speaks of Dr. Gannett's Charge.

'The Charge by Dr. Gannett of Boston, was the finest and noblest Charge we ever heard given, embracing in it nothing of a sectarian character, but defining in a clear and very forcible manner the duties of a clergyman. It was listened to with admiration by all present.'

In the course of some judicious and pleasant reflections on the occasion of the ordination, the editor of the Danvers Courier expresses the following liberal and enlightened views.

'The change which time has wrought in the habits and doings, the eatings and *drinkings* of ecclesiastical bodies, has extended itself to other things. The old barn-like structure called a meeting-house has given place to the modern church, a more fitting temple of worship; and the fearful rule of the tythingman and lobby yielded to the gentler but stronger influence of a moral sense of propriety and decorum. Meanwhile has there been no corresponding change in that of which all else is but the semblance and the show, the *spirit* of religion? Indeed, there has. Polemics, the polemics of our fathers, whose disputes had no other end than the meaning of an empty word or the manner of an idle ceremony, is no longer a science. Men now talk about fundamentals. No longer is the follower of another school regarded as an outcast and a heretic, or a difference in mere rites as prejudicial to the salvation of the soul. To be sure, here and there are to be found those who yet think that some particular creed can alone point out the sure path to Heaven; but such are few—they stand like the tottering ruins of an ancient barbarism to tell more forcibly the triumphant progress of civilization and truth. The animosities of differing sects, the anathemas of warring theologies, the rage of a wicked and cruel bigotry, have all been calmed and hushed before the voice of a holier spirit and beneath the influence of a purer zeal. Let us thank God that it is so—that intolerance and strife have yielded to sweet charity and love—and let us remember that we are all at the best weak mortals, equally subject to error and sin, but bound together by one chain of humanity, having a common origin, united by common sorrows, and approaching a common destiny.'

HOLLIS PROFESSORSHIP IN HARVARD COLLEGE.

It is stated in the papers that Rev. Dr. Putnam of Roxbury has declined the offer of this Professorship. We quote the following from the 'New York Recorder,' a Baptist paper, to show to what a degree of blinding excitement some of that denomination have been carried by the recent discussion of the question of the Hollis endowment. It is quite certain that if ever the Baptists obtain any advantage from it, it will be from the liberal spirit of Unitarians rather than by a politico-sectarian coalition with the Congregational Orthodox. But that is a matter for the Baptists to consider, and we let it pass. Without further notice of the remarkable tone of this article from the New York Recorder, we would simply observe that Thomas Hollis attended, by choice, upon the ministry of an anti-trinitarian, that he called upon Unitarian divines to draw up the articles of his endowment, that he officiated as deacon in a Unitarian Church, and that he abhorred, with his whole heart, and resisted with all his influence, exclusive and uncharitable proceedings against them. Not only Unitarians, but all liberal men, would consider it the greatest of outrages to place in his Professorship a close-communion Baptist, leagued with the Orthodox to denounce and unchristianize Unitarians. The Corporation of Harvard College, we may be sure, will never think of so far violating the memory, the spirit, and the glory of the defender of JAMES PEIRCE and the parishioner of WILLIAM HARRIS.

There is a great commotion in Roxbury, in the Parish of Dr. Putnam, in consequence of a call that has been made upon their respected pastor, to assume the duties of the Hollis Professorship in Harvard University, made vacant by the death of the late Dr. Ware. We learn that the clergy advise his acceptance of the office, and his parishioners oppose it unanimously. [Boston Transcript.

We do not think it strange that there should be a commotion in Roxbury at the appointment of the Rev. Dr. Putnam to the Hollis Professorship. Dr. P. is a gentleman of fine scholarship, and bating the heresy of his theology, a clergyman of superior professional accomplishments. He is sometimes thought to have mingled too much in politics, but he has never lost a high position in the respect and esteem of the good people of the Commonwealth of Massachusetts. To lose such a minister, or the prospect of losing such a minister, may well create a "commotion" in his parish,—but we should suppose that a commotion of ten fold more intenseness would be raised in his own conscience, if he could accept the place. When Dr. Ware took the professorship the relations of Orthodoxy and Unitarianism were not so well defined as now, and we can conceive very well that both he, and they who appointed him, might persuade themselves that his occupancy of the Hollis chair was no deadly sin. But the relations of Orthodoxy and Unitarianism are now well understood—parties are thoroughly separated—modern Unitarianism has cut entirely loose from the old standards, and we should conceive it as impossible for a Unitarian to seat himself with a good conscience in the Hollis chair, as with a good conscience to appropriate any thing else which was his neighbor's. Hollis was a Baptist, and a Trinitarian. His theology was the straight-forward Trinitarian orthodoxy of his times, and when he founded the Hollis Professorship in Harvard College, he required that the incumbent should be of *orthodox* sentiments—that is, of theological sentiments *like his own*. He could have meant nothing else. The pretence that he was a *liberal* Christian is a mere perversion of terms. He was a *liberal* Christian in that he respected the rights of conscience, and was gratified when he saw the rights of conscience regarded. He was not liberal either in the sense of being indifferent to the propagation of sentiments which he regarded as a deadly heresy, nor in the sense of sympathizing with Unitarianism. He would have cast his gold into the sea, sooner than have expended it in the foundation of a professorship for the teaching of the theology of Cambridge. It is a marvel to us that the corporation of Harvard can have the effrontery to offer the chair to a Unitarian, and it will be a greater marvel if a Unitarian can accept it, and expect there after to sleep a single night without dreaming of Hollis' ghost. To us this is a question far above the murky regions of sectarian strife—a question of *morality*—a question whether a trustee has a right to divert property which he holds for certain purposes, to purposes which were never anticipated, and which are impliedly forbidden in the very instrument under which the trustee acts. The whole thing is a great wrong. That it can be perpetrated by high-minded and honorable men is only a sad illustration of the power of sectarian bigotry, and the too certain evidence that the spirit of the fathers who banished Roger Williams, and whipped Oliver Holmes, has descended in milder forms to the present generation of their sons. But there is a God in heaven, and justice has an ultimate triumph in his Universe. Concerning the destinies of honored old Harvard, there need be neither fear nor doubt. Justice will be done. The sentiments of Thomas Hollis will be taught from his chair. If the corporation of the University can stay the winds, or stand on the ocean shore and compel the mighty deep to recede at their bidding, then can they perpetuate this monstrous wrong. But as certain as God rules—as certain as he redresses the wrongs of the injured, so certain is it that in due time he will give the professorship at Harvard to those to whom of right it belongs. Our doctrine is patience, trust in God,—a calm and never-failing reliance on that righteousness which is the law of his government, and always in the end attains the supremacy.

MEADVILLE THEOLOGICAL SCHOOL.

We are pleased to receive a Catalogue of the officers and students of this institution for the academical year, 1845–6.

Our readers are aware of the importance of this school, and of the incalculable benefits that may reasonably be expected of it. The following is the Board of Instruction.

Rev. RUFUS P. STEBBINS, President, Professor of Hebrew Literature, Systematic Theology and Sacred Rhetoric.*

Rev. FREDERICK HUIDEKOPER, Professor of Hermeneutics, New Testament Interpretation and Literature, and Ecclesiastical History.†

Rev. GEORGE W. HOSMER, Professor of Pastoral Care.

*PROF. STEBBINS also gives instruction in the Evidences of Natural and Revealed Religion, and Mental and Moral Philosophy.

†PROF. HUIDEKOPER also gives instruction in Greek, Latin and German.

Visiting Committee.—Elder O. E. Morrill, Auburn, N. Y; Eldar I. N. Walter, New Carlisle, O; Elder J. Badger, Honeoye Falls, N. Y; Elder J. E. Church, Spring Corners, Pa; Elder O. Barr, Aurora, Ill; Elder E. G. Holland, Cin. O; Rev. O. Dewey, D D. New York; Rev. A. P. Peabody, Portsmouth, N. H; Rev. J. F. Clarke, Boston, Mass; Rev. J. H. Perkins, Cin. O; Rev. J. H. Heywood, Louisville, Ky; H. J. Huidekoper, Esq. Meadville, Pa;

The Senior class consists of 3; the Middle of 7, and the Junior of 13 members. 7 are from Massachusetts, 6 from Pennsylvania, 4 from Ohio, 2 from New York, 2 Illinois, 1 from Vermont and 1 from Maine. Total 23. For the information and gratification of our readers we present the following extracts.

'The course of study will occupy three years, but students will be admitted for a shorter period, or can continue for a longer one. Candidates for an advanced standing will be examined in the previous studies of the class which they propose to enter. It is very desirable that all who propose to enter, should be here at the annual commencement. Those who come later must be ready for examination in the studies through which their class shall have passed.'

'There will be weekly exercises in extempore speaking, and also social meetings for religious improvement. The exercises in preaching will be conducted with a view to give the student accuracy, strength and facility in preaching both extemporaneous and written sermons.

The Professor of Pastoral Care will visit the School annually for the purpose of giving his course of Lectures. The two other Professors will devote themselves to the School constantly.

Persons wishing to know the religious sentiments of the School, are informed that it has been established by the united efforts of the Christian and Unitarian deneminations. To such as are ignorant how far these denominations acknowledge the right of private judgment, we would further say, that students of all persuasions are entitled to equal privileges, and will receive like attention.'

'No charge will be made for tuition or for the use of text-books.

Boarding and Lodging can be obtained in private families at from $1,25 to $2 per week. In some cases this includes fuel and lights, in others not. A boarding house has been opened where the expense of board and room rent, exclusive of fuel, lights and washing, does not exceed 75 cents per week.

Meadville is a healthy and pleasantly located village, on the main road from Pittsburgh to Erie, ninety-three miles north of the former place, and thirty-seven miles south of the latter.

NEW PUBLICATIONS.

I. An Address delivered at the Funeral of Henry Payson, on Sunday, December 28, 1845. By George W. Burnap, Pastor of the First Independent Church of Baltimore. Baltimore: 1846.

In a recent paper we noticed the death of the venerable HENRY PAYSON of Baltimore. We have since received the Address delivered at his funeral, Dec. 28, 1845, by Rev. GEORGE W. BURNAP from which we hasten to present the following interesting extracts.

'Henry Payson, whose remains we this day consign to an honored grave, was born in Roxbury, Massachusetts, May 4, 1762, wanting but a little more than sixteen years of a century ago. He was a descendant of the Pilgrims, and from them inherited a deep reverence for the Bible, for religion, and religious institutions. After receiving that education which the descendants of the Puritans provided for all their children, at the age of eighteen he came to this city, then containing less than seven thousand inhabitants. Its wide limits then embraced little but marshes and corn fields, and its streets were almost impassable. The country was in the midst of the revolutionary war, and the town often presented rather the appearance of a military camp, than a place of business. The nation was poor, commerce was paralyzed, and the young merchant had nothing in prospect but gloom and discouragement.

But our young adventurer came to the city with the elements of success in himself, in his talents, his habits, his principles and character. Its foundation was laid in sterling integrity, a transparent simplicity which instantly won the confidence it deserved, an enterprise that was never idle, and a perseverance which could not be baffled, and could not tire. With these qualities he rapidly rose to eminence as a merchant and as a man. Friends gathered around him, and the whole community saw in him a safe depository of its most important interests, and the city justly regarded him as one of the founders of its commercial prosperity. Various offices of honor and trust were committed to his administration, and revolving years only confirmed the public in their confidence that its most important interests were safe in his hands.

He bore the highest test of character, the trial of prosperity. Abounding wealth made no change in him. Simple, modest, unpretending, above the littleness of pride and ostentation, he used the world without abusing it, and so bore himself in his prosperity as to charm the eye of envy and silence the tongue of ill will. Reverses came, and he went through them like a Christian and a man, with magnanimity, courage and cheerfulness. No embarrassment or wreck of his worldly affairs could break his spirit, or destroy his energy, or tempt him to do wrong. His was the praise, so rare among weak mortals, of bearing an equal mind in prosperity and adversity. This, if we mistake not, is moral greatness, the highest atribute that belongs to man.'

* * * * *

'The exercise of the same individual judgment, which led him to receive the New Testament as containing a revelation from God, induced him to interpet its contents for himself. That personal examination, against the biases of education, compelled him to embrace the views of Christianity which this church was established to teach, defend and promulgate. To it he gave his whole heart, because he esteemed it a great, a good and glorious cause. To uphold religious truth, he considered the first and highest of duties. To it he gave his influence, his wealth, and, what was better, the mightier force of his own pure and spotless character.

Here, for nearly twenty years, with dignified reverence and patriarchal simplicity, he ministered at the table of communion; and as he bore around the consecrated elements, there was not a heart that did not feel his presence as a benediction to the scene. Long will that sacred ceremonial bring up his memory among its touching recollections, and silently exhort those of us who remain, 'to be followers of those who through faith and patience have inherited the promises.'

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II. A Brief Statement of the Christian View of the Atonement. By Wm. H. Furness. Printed for the American Unitarian Association.

This is an excellent Tract of the kind, which, in our view, is most valuable and needed. We do not agree with those who object to doctrinal preaching, and doctrinal publications. Truth is the food of the soul. When fairly presented, and ever kept before the mind, the heart will be regenerated. It has been a great injury to the cause of religion to have had the investigation and discussion of doctrinal truth discredited among us. We are sure that the greatest benefit cannot but result from treatises like this, from which we present the following extracts:—

'We must look for an illustration of the manner in which God regards his guilty children, not to this doctrine of the Atonement, but to the immortal parable of the Prodigal Son. Here is Christ's representation of the whole matter. And how is the Father here described as dealing with his sinning and repentant son? Does he refuse to receive him, until some unoffending one, his brother perhaps, has suffered in his place? Oh no! While he is yet a great way off, his father runs and falls on his neck and kisses him, and interrupts his confessions, and calls to the servants to bring forth the best robe and put it on him, and put rings on his fingers and shoes on his feet. Heaven be praised for this touching exposition of the infinite mercy. It goes to the very heart of the matter, And we know that it is the true representation, and that the doctrine that contradicts it, no matter how widely received, or with what confidence asserted, is unchristian and false.

Were the Orthodox doctrine true, how differently would the parable of the Prodigal Son have read!—A certain man had two sons, and the younger son left his father's house and went into a far country, and there wasted his substance with riotous living, and was driven to feed swine for his bread, and to envy the swine the husks that they devoured. And when he came to himself he rose and returned to his father, and fell down at his feet, and with tears and groans confessed that he had sinned, and was unworthy to be called his son. And his father frowned, and hid his face from his son and said unto him: Thou hast forsaken my house: thou hast trangressed my commandments. I know thee not. And the father called the servant, and said, 'Drive away the wretch into the wilderness, and bar the gate and let the wild beasts devour him.' But the elder son drew nigh with streaming eyes and bleeding heart, and cried; 'Upon me, O father, upon me pour out thy wrath. I will endure it all. Let my blood flow, and let my brother be forgiven.' And the darkness passed away from the father's face, and he smiled, and said, 'Mine anger is allayed—my justice is satisfied. This atoning blood asserts my justice, and sets free my mercy.'

But we reject the doctrine of the Atonement not only on the plain grounds of reason and nature, but also because, as we read the Bible, it furnishes no sort of authority for it.'

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'Of the great ministry of Reconciliation, the death of Christ is, however, the crowning event. He was put to death by men whose corruption could not endure his purity, whose darkness could not bear his light. He had uttered things which tended to destroy the ignorance upon which their power rested, and he could not be silenced or bribed by their rage or their flatteries, and so there was nothing for them but to destroy him as speedily as possible, and overwhelm his name with infamy. He was true to the convictions in which he heard the voice of the Eternal Father speaking within him. He would not desert the cause of God and man, poor, benighted, lost man, and therefore he suffered that cruel death. Thus he gave the strongest possible manifestations of Love. In no other way could he have expressed the spirit, by which he was inspired and man was to be moved, so impressively. "Greater love hath no man than this, that a man lay down his life for his friends." Had Jesus *lived in* a circumstances, had he encountered *no* opposition, made no sacrifices, the *heart* would have wanted that revelation of the love of Christ and of God, which now pleads with us through his death. It was necessary that the Mediator should mediate by suffering, necessary, not on account of the wrath of God—God knows no wrath; not on account of his Justice—his Justice is but another name for the Divine Attribute, which under a different aspect, in a different relation, is Mercy, but because the nature of things, the nature of man, make it necessary. We might ask that the Saviour of men should have been seated, while on earth, on a throne. But no earthly, no celestial throne, though flaming with the light inaccessible, though nations were prostrate before it, could so penetrate the heart as that black and bitter cross, transfigured by the spirit of love who suffered thereon, into the most expressive symbol known on earth, of the power of Love. We are made to be moved by it, as by nothing else. It is omnipotent. It is God. God is Love; and in the nature of things it is impossible that a mightier manifestation of Love can be given than is given by the cross of Jesus. No crown, though beaming from an angel head, could represent the more than kingly power of which the crown of thorns is the emblem. No robes of imperial purple could so note the unearthly authority with which every drop of that innocent blood *pleads* with the heart. Alas for us, if, while we contemplate the cross of Christ, it puts forth no atoning power, if we do not see with new eyes the beauty of that spirit of humanity, that sympathy with the sinful, the despised, the friendless, which that cross so profoundly illustrates.'

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'In conclusion, there is one consideration to which attention has often been called, and which may be alluded to here. From the beginning of the world, in all times and countries, men have sought some substitute for personal virtue. They have been ready to give to God everything but themselves, the fruits of the field, the firstlings of the flock, spoils taken in war, and their own children and their own lives, everything and anything but the living daily offering of the heart. This ancient and universal error that God is to be pleased by anything but personal holiness, has had a mighty influence in separating men from God. The tendency to substitute gifts, and sacrifices, and penances for inward purity, has divided man from his Maker, because it has kept men in their sins, in a state of moral alienation from God. Under this delusion they have flattered themselves that they might cherish what desires, indulge what passions they pleased, no matter how low and corrupting, if they only kept their account with God square by punctuality and strictness in paying gifts at the altar, by attendance upon church forms. In a word, it was this disposition to put forward artificial obligations, in the place of individual character, sanctified in the constant service of virtue, that made a reconciliation, an atonement necessary; and Jesus died to deliver man from this unhappy error. He sacrificed himself to do away the idea of sacrifices as substitutes for personal righteousness, to reveal the supreme worth of a spiritual sacrifice, the worship of the heart. It shows therefore how ingen

and cheap issue of Church Music, entiled 'The Library of sacred Music,' consisting of Solos, Duetts, Quartetts, Anthems, and Church Music adapted to the wants of Musical Associations, Choirs, and the family circle. Selected from the Oratorios of Handel, Haydn, Mendelssohn, &c., together wito original compositions. Edited by Messrs. Wyman and Newell.

VI. Smith's Weekly Volume. The last number completes the volume. Its pages are always filled with original and selected matter of a highly entertaining character. It is among the best works of its kind.

VII. The Picture of New York in 1846, with numerous engravings, designed as a guide to citizens and strangers. New York: Homans & Ellis, 295 Broadway. 1846.

This volume contains a very convenient map of the cities of New York and Brooklyn, full and interesting descriptions, and remarkably beautiful engravings of the most prominent points of view, public buildings, churches, &c. in each place. The color of the paper on which the engravings are made, and the entire execution of them, are very striking and pleasing—and we regard the work as worthy of all confidence and commendation.

VIII. "The Temperance Offering," N. Hervey Editor, Salem, Mass. Jan. 1846.

This periodical is published once in two months. Boston, S. N. Dickinson & Co., offers a large amount of matter in a good form and dress, for a very small price; and we cannot doubt that its circulation will be for the public benefit.

IX. The Sailor's Magazine, for Jan. 1846, has much useful and appropriate matter, and is embellished with a representation of the 'Sailor's Home in Boston,' and of the 'Wreck of the United States Sloop of war Peacock.'

X. Hunt's Merchant's Magazine for Jan. 1846, sustains the character of that publication, as an unrivalled depository of knowledge in the wide and diversified sphere of its appropriate topics.

XI. We continue to receive from Waite, Peirce & Co., its present publishers, 'Little's Living Age.' No. 86, contains a variety of interesting articles.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

EVILS ATTENDANT UPON REVIVALS.

While our orthodox fellow Christians still continue to look upon revivals as essential to the preservation of their sectarian strength and life, it is quite evident that they are entirely sensible of the great evils that follow in their train. The remarks below, in reference to revivals in the Sandwich Islands, by an orthodox writer must be regarded, nothwithstanding his protestations to the contrary, as conveying a decided preponderance of testimony against revivals.

'The deeply interesting accounts of the work of grace enjoyed on this part of Hawaii, have made the name of Hilo almost as familiar to intelligent readers of the Missionary Herald, as those of Pentecost and Jerusalem. So that a Christian traveller feels, in coming here, that he is approaching a region signalized above all other modern missionary fields, by the remarkable effusion* of the Holy Spirit, and the blessing of Almighty God upon faithful missionary labor.

Details of that revival, of its incidents and features, and of the mode of conducting it, and the numbers received into the church have been so fully given elsewhere, that it is not necessary to repeat them here. The whole number of church members now in regular standing in Hilo and Puna, under the pastoral care of Mr. Coan, is 6109, in a population of 10,000. The whole number admitted since the station was taken, is 8526. Whole number deceased, 1481. Children baptized by the present pastor, 3801. The yearly mortality in the church is great, many of the members being old and infirm. Three hundred and twenty-eight have died the past year, and it is not at all probable that this great church will hold its own.'

Since becoming somewhat acquainted by observation and intercourse with the missionaries, with the peculiarities of native character, having learned their liability to and eagerness for excitemeut upon the subject of religion, and their child-like inability, as of undisciplined, weak minds generally, to restrain powerful emotions, we are of opinion that a somewhat exaggerated impression of the spirituality and power of the great revival has gone abroad. We would not abate a jot of heart or hope from those laborious, praying men, who had, under God, the management of that great work on North and East Hawaii, or damp at all the joy and 'thanks rendered to God on their behalf by many who have read what things God hath wrought by them.' Neither do we pronounce upon any of the measures and means used, that they were unauthorized and unwise, or such as should not be used in like circumstances again.

The field was new, the work was new, teachers and people were new to each other; the powerful influences of the Holy Spirit were flowing, as on the day of Pentecost, in a new channel in which they had never run so strongly before. The Hawaiian mind was unused, like the Pagan world in the time of the Apostles, to the warm evangelic element that was now pouring through its circulation. What wonder that its stimulating effects should be, as then, remarkable and strange, inducing the judgment, 'these men are beside themselves, and full of new wine.' What wonder that this new stimulus should prove too strong for undisciplined and ignorant minds, and produce novel developments, and uncontrollable bursts of feeling, that have always and everywhere more or less characterized its presence, even in enlightened communities, at times when it has powerfully permeated the human mind.

What matter of surprise is it, that mingling with the agitated current of human and animal feeling, it should sometimes swell and burst the vessels that contained it, or overflow its natural embankments and bear off somewhat confusedly on its bosom, many to whom such an element was altogether new. Or who can deem it at all strange that the constituted tillers of the Lord's vineyard should find themselves altogether inadequate or unwilling to stay the swelling torrent, or always turn it into its proper fertilizing courses, and keep it from running off. How natural that they should err, sometimes in closing the sluice-way of excited feeling, and managing the waste-gate of the mental emotions. How unheard of, if, on the top of the tide which was rolling into the church, many could not but be carried in before their time, and some get fast moored in that much desired haven, who should afterward show colors of the hypocrite and pirate.

While never for a moment doubting the genuineness and extraordinary power of that work, (which who that knows can do?) it would yet be too much, and would prove an anomalous exemption from ordinary human weakness and fallibility, to say that no mistakes were committed, nor ever undue haste or lack of wisdom evinced in admitting to the church.

But it is much easier for a locker-on to say so, and for the actors themselves to acknowledge it, the excitement and toil of battle being done, than to avoid those errors, or make use always of that heaven-inspired wisdom that precludes alike mistake and regret. *Experience*, it is a striking remark of Coleridge, *is like lamps in the stern of a ship; they illuminate only the path that has been gone over.* Many ships have met on the high seas with fatal collision, because their lights were only in the binnacle or astern. And many a mistake might have been avoided in the management of affairs, and in the conduct of revivals of religion, many a rock and shoal passed clear, could the lamp of experience been hung up before instead of behind.

[N. Y. Evangelist, Sandwich Island correspondent.

MEW DEFINITON OF TOTAL DEPRAVITY.

A writer in the Baptist 'Christian Watchman' in some remarks upon a sermon of Rev. Dr. Gannett, says that 'by nature we are *wholly* inclined to do evil,' but that 'God when he created man, gave him power to resist his evil inclinations—and that power is coextensive with his evil inclinations.'

ORTHODOXY REBUKING EPISCOPACY.

We take the following from the 'Presbyterian.'

'*Episcopacy Essentially Intolerant.* A writer in the Christian Witness, an Episcopal paper published in Boston, speaks as follows:

I use the term sectarian, to designate all those systems of religion, professedly Christian, which are distinct, in their origin and constitution, from the One Catholic and Apostolic Church.

All sects owe their existence to the Church. As St. John saith, 'They went out from us.' Their very name 'sects,' implies that they are portions 'cut off from a body to which they originally belonged.' Their condition and destiny are clearly and awfully described by our blessed Lord, where he saith, 'If a man abide not in me, he is cast forth as a branch that is withered; and men gather them and cast them into the fire, and they are burned.' The condition of those who are 'cut off' or 'separated,' is spiritual death; their destiny consuming fire.

It is with unaffected sorrow we make such a quotation from a professedly religious paper. The *Witness* has professed to hold evangelical sentiments in opposition to Puseyism, but thoroughly infatuated with the leading doctrine of Churchmen, that Episcopacy constitutes the one and only Church of Christ, it is willing, with prints of another class, to sacrifice on this altar of its own building all the sweet charities of the gospel. We have no doubt that it talks about the one Catholic and Apostolic Church, without attaching any definite meaning to the phrase. If it regarded that Church as the word of God does, as the community of those who, renouncing the world, and the flesh, and the devil, devote themselves to the Lord Jesus in sincerity, in faith, and in holy obedience, it could not venture upon such authoritative denunciation. Taking for granted that it belongs to the true Church, and that all who differ from it are schismatics, it assumes the place of God with a temerity that is absolutely frightful, and consigns them to hell. Now we would respectfully ask the writer of such a paragraph, if he has ever drunk into the spirit of Jesus? Has he ever experienced that grace of God unto salvation, one of the main fruits of which is love to the brethren of Christ's household? Does he know what manner of spirit he is of, while thus calling down fire from heaven upon those who show their faith in Christ by their works? Is he willing to be judged of God by the same measure he metes to his fellow men? In his future lucubrations we advise him, at least to exercise the caution of a certain prophet of old, of no enviable reputation—'How shall I curse whom God hath not cursed?'

GENERAL PROGRESS OF RELIGION.

We are every day more and more encouraged and confirmed in our belief of the general advancement of righteousness, virtue, and all the better principles of humanity, which constitute the true fruits of religion. There is much error, folly and unworthy passion mixed up with the religious operations and machinery of the different sects, but they all carry with them, and bring into greater or less exercise and influence, the great essential truths of theology, and the character of the Saviour, shining from his life and death, as recorded in the New Testament; and these elements are more efficient for good, than all the errors and corruptions connected with them are for evil. We believe that the christian religion, whenever or wherever preached, exercises a most beneficial agency, raising the condition of society, and refining the nature of man. As it was in the days of Paul, so is it now, "what then?" said he, "notwithstanding, every way, whether in pretence or in truth, CHRIST IS PREACHED; and I therein do rejoice, yea, and will rejoice."

We find such evidence of a general reformation, and moral progress of society, as is rather quaintly given in the following communication to the Lutheran Observer, scattered through the religious and secular papers, of all denominations and from every quarter of the country.

MURLEY BRANCH, ALLEGHANY CO., MD., Dec 9th, 1845

Dear br. in Christ:—

I have been much pleased to read in the Observer your remarks on the Lutheran church in different parts of our highly favored land, and also some accounts of the outpouring of God's Spirit in our beloved Lutheran Zion, which prove as welcome to the christian as does the living stream to the weary traveller in the desert of Arabia.

You know that formerly the Rev. Mr. Kehler was pastor of the Cumberland charge; and it was during his pastoral care this (Murley Branch) congregation was organized. Before he commenced preaching there was, I believe, no regularly organized congregation of any denomination. Now there are four regular preaching places and as many congregations, on M. Branch and immediate vicinity, viz: 1 Lutheran, 2 E. Methodist, and one Protestant Methodist. The Lutheran numbers at this time about 36 members; I know not the strength of the others, but I believe they would out-number the Lutheran. Before Mr. Kehler commenced operations here, our Methodist and Presbyterian brethren had frequently preached through the neighborhood, but found little if any encouragement to attempt to organize a congregation.—In fact, but a few years ago, (if a few *honest moralists* are to be excepted) there were none who did not delight in drinking and gambling of various kinds. There was none who dared publicly to defend the cause of *vital* religion, or speak a word in favor of the '*despised Nazarene.*' To such an extent was all manner of wickedness carried, that when a *drunken brawler* was seen staggering through the streets of Cumberland during a court-week, if it was not well known who he was, it was generally sure to be said: "*Oh he is a Murley brancher!*" And so famed were "*Murley branchers*" for their delight in "*fisty-cuffs*" and "rows," that I have heard it said that one of our venerable Judges of court, found it necessary to advise tavern-keepers to use "*club-law*" in their bar-rooms, and resort to "*knock down and drag out arguments,*" if they could not otherwise restore a quiet house. But O, what a glorious change has taken place! what a powerful means of reformation the gospel of our Lord Jesus Christ is, when faithfully preached! At this time it is a rare thing to find a drunkard on Murley branch, and just as rare to find one who wishes to engage in a brawl, or who even approves of it in others.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ In the Legislature of Massachusetts several interesting and important matters have been introduced. The petitions and projects for new railroad lines are almost without number. The legislature is called to the exercise of great discretion, and will, no doubt, do the best that assembled wisdom is capable of, in increasing and at the same time securing the public accommodation.

Several small towns have petitioned for an annual representation, and it is thought that the circumstance encourages the hope that such petitions will lead finally to a uniform and equitable districting system.

We notice a petition from sundry inhabitants of the three towns of Hopkinton, Framingham and Holliston, asking that those towns be joined together as one town, by the name of Unionville.

A special committee has been appointed to consider and report upon the proposal of having Presidential electors, in this State chosen on the same day with the annual State election. Another special Committee are charged with the subject of capital punishment. The subject of an election by plurality, rather than a majority of all the votes given, is referred to the judiciary committee.

☞ In Congress, the Oregon question is still under debate in the House, most of the speakers advocating the giving notice to Great Britain of the termination of the joint occupancy stipulation. In the Senate the Chairman of the Committee on Foreign Relations, Mr. Allen of Ohio, has been overruled in a motion introduced by him on the subject of the interposition of the powers of Europe in American affairs. It having been laid on the table by a vote of 28 to 23, Messrs. Calhoun, McDuffie, and Haywood, of N. C. voting in the affirmative and turning the scale.

☞ The arrival of two packet ships in New York, one bringing two and the other six days later intelligence, leaves no room to doubt that the British ministry, under the lead of Sir Robert Peel, have resolved upon a total, or very extensive, repeal of the corn-law restrictions. The excitement in England was very great, and although no official notice had been given, it appeared to be the general opinion that such a policy had been resolved upon.

☞ The town of Cambridge has voted, by a large majority, to apply to the Legislature for a city Charter, and application has already been made.

☞ The following resolution, offered in the Senate of the United States by Mr. Crittenden of Kentucky, defines the ground taken by the moderate party in Congress.

'Whereas, by the convention concluded the 20th day of October, 1818, between the United States of America and the King of the United Kingdom of Great Britain and Ireland, for the period of ten years, and afterwards indefinitely extended and continued in force by another convention of the same parties, concluded on the 6th day of August, 1827, it was agreed that any country that was claimed by either party on the north west coast of America, west of the Stony or Rocky mountains, commonly called the Oregon territory, should, together with its harbors, bays and creeks, and the navigation of all rivers within the same, be 'free and open' to the vessels, citizens and subjects of the two powers, but without prejudice to any claim which either of the parties might have to any part of said country; and with this further provision in the 2d article of the said convention of the 6th of August, 1827, that either party might abrogate and annul the said convention, on giving due notice of twelve months to the other contracting party:

And whereas it has now become desirable that the respective claims of the United States and Great Britain should be definitely settled; and that the said territory may no longer than need be remain subject to the evil consequences of the divided allegiance of its American and British population, and of the confusion and conflicts of national jurisdictions, dangerous to the cherished peace and good understanding of the two countries:

With a view, therefore, that steps be taken for the abrogation of the said convention of the 6th of August, 1827, in the mode prescribed in its 2d article, and that the attention of the governments of both may be the more earnestly and immediately directed to renewed efforts for the settlement of all their differences and disputes in respect to said territory:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President of the United States be, and he is hereby, authorized at his discretion to give to the British government the notice required by its said 2d article for the abrogation of said convention of the 6th August, 1827. Provided, however, that in order to afford ample time and opportunity for the amicable settlement and adjustment of all their differences and disputes in respect to said territory, said notice ought not to be given till after the close of the present session of Congress.

The consideration of this resolution is made the order of the day for the same day that has been already fixed upon for the consideration of the resolution on the same subject reported by the committee of Foreign Relations; that is to say, the tenth day of February.'

☞ A New York packet ship brings us intelligence of an entire change of the British ministry. Sir Robert Peel and colleagues withdrawing and Lord John Russell receiving from the Queen authority to construct a ministry to carry out his views. It is impossible to speculate upon the bearings of this event upon our interests, and it is useless as the arrival of the steamer will render supply us with facts.

C. M. CLAY IN NEW YORK. The largest and most respectable concourse (says the Tribune) ever assembled under one roof in the city of New York, convened at the Broadway Tabernacle Monday evening, to testify their admiration of, and sympathy for, Cassius M. Clay of Kentucky, in his unequaled struggles and generous sacrifices for the cause of Universal Freedom, and to hear him speak in behalf of the Policy, Economy, Necessity, and Eternal Justice of emancipating all who are held in bondage except for their own crimes. The spacious Tabernacle was crowded before the hour, 7 o'clock, fixed for the opening of the meeting, though it will accommodate some three thousand persons, and soon every nook and aisle were densely packed with eager, enthusiastic Freemen. No such audience was ever before crowded into the Tabernacle, and thousands went away unable to obtain standing-room within the walls of the edifice.

A Mr. Reeder distinguished himself, the other day, in the Maryland House of Delegates, by making seemingly in true earnest, the proposition that the Legislature pass a law enslaving all the free negroes of the State, and then providing for the sale of them, the proceeds to be applied to the liquidation of the State debt! Too monstrous for earnest, yet too solemn for a jest, the house seemed for a moment paralyzed by the motion; but promptly expressing a universal abhorrence of it, Mr. Reeder *withdrew it.* [N. Y. Express.

RESOURCES OF MASSACHUSETTS. In industry and frugality no State in the Union stands before old Massachusetts. The perfectly systematic manner in which business is there carried on, the division of labor which prevails in all branches of manufacturing industry, and the thousand little 'notions' which are annually produced, swell the product of her industry to an almost incredible amount. By returns from the assessors of the several cities and towns in that State, made to the Secretary of the Commonwealth during the past year it appears that the agricultural products of the State for the year were estimated at $23,000,000; the whale, cod and mackerel fisheries at $11,900,000; and the manufacturing products at $90,000,000—making a grand total of $124,735,264, (one hundred and twenty-four millions seven hundred and thirty-five thousand two hundred and sixty-four dollars.)

In the ninety millions of manufacturing products are included the ships built during the year.

Massachusetts, however, is not only a great producing but a great consuming State. We have seen an estimate of the articles produced in other States and consumed in that State, amounting to some $42,000,000; showing the importance of that Commonwealth as a market as well as a producing State. Such industry not only augments the wealth of the State, but increases the resources of the Nation. [National Intelligencer.

The N. Y. Courier publishes an interesting account of the manner in which Mr. J. Hosea, who was supposed to have been killed by the falling in of the Coal mines at Carbondale, Penn., was taken out alive.

From 12 to 15 acres of the roof of the mines, it appears, settled down by crushing the pillars and props, and at the time of the crash Mr. Hosea was in the second of the three parallel mines or roads nearly a mile from its mouth.

The roof came down upon him and closed up within about three feet, resting upon the crushed pillars. He remained quiet and pent up in the dark, until the rock had done settling. He then worked his way by moving the loose coal, &c., until he got to the heading of chamber No. 2. He found then a spring that had been let in by the breaking of the roof, where he got water to drink. He then worked his way through the chamber to the head of No. 1 road and found it closed, and also the air shaft at that place. He then crept back to the plage where he was first caught, so as to be found on the main road, if he could not get out. After considering the locality of the other roads, he made the attempt to work his way through the column No. 3, in which little or no rock had fallen, and persevered until he got through into that road and then got out without difficulty.

Mr. H. has not seen or heard of the fourteen men that are now missing. He was alone. He says those men were as near the place as No 1, and shut in, either dead or alive, at the head of that place. Energetic efforts are making to reach them, but it is not probable they can be got out alive. They were laborers engaged in heaping and not acquainted with the means of getting out like the miners, even if they could move at all. Mr. H. owes his escape solely to his cool and deliberate judgment, and to his knowlege of the interior of the mines.

The rush of air was so great out of No 1 that the wagons were broken into fragments—the wheels and axle even were crushed by being dashed against the pillars, &c., along the road. One young man and the horse he was driving, were killed by the rush of air. This is the only life lost except the 14 men now missing.

About *one-third* of the daily supply of coal came from these two roads.

These mines belong to the Delaware and Hudson Canal Company, but their pecuniary loss, we are glad to hear, is trifling—not over $15 000. The delay of these works is—except of course, the loss of life—the most serious part of the disaster; but the Company hope to resume work again by the 1st of March.

The President of the Senate has announced the following gentlemen as on the Standing Committees.

On the Judiciary—Messrs. Beal, Watts and Elliott.

On matters in Probate and Chancery—Messrs. Gray, Wheatland and Scudder.

On Bills in the Third Reading—Messrs. Rising, Hopkinson, Watts, Young and Hoar.

On Engrossed Bills—Messrs. Thurston, Hurlbert, Poor, Macguire, Emerson and Woods.

☞ The following gentlemen were appointed on the Joint Committees on the part of the Senate:

On Accounts—Messrs. Safford and Burnell.
On Education—Messrs. Gray and Hoar.
On Banks and Banking—Messrs. Salisbury and Guild.
On Claims—Messrs. Whiting and Shepherd.
On Agriculture—Messrs. Avery and Rice.
On Fisheries—Messrs Young and Freeman.
On the Library—Messrs. Kimball, Cary and Emerson.
On Manufactures--Messrs. Borden and Wood.
On Mercantile Affairs and Insurance---Messrs. Cary and Condrey.
On the Militia—Messrs. Willard and Hodges.
On Parishes and Religious Societies.--Messrs. Wheatland and Kyle.
On Prisons—Messrs. Willard and Bowen.
On Public Institutions—Messrs. Stone and Felt.
On Public Lands—Messrs. Kimball and Allen.
On Railroads and Canals—Messrs. Hopkinson and Baldwin.
On Roads and Bridges—Messrs. Rising and Goulding.
On Towns—Messrs. Thurston and Field.

☞ The following standing committees were announced by the Speaker of the House.

On the Judiciary—Messrs. Bell of Boston, Byington of Stockbridge, Hartwell of Montague, Giles of Boston, Morris of Springfield, Nims of Greenfield, and Saunders of Grafton.

On matters of Probate and Chancery—Messrs. Barton of Worcester, Washburn of Boston, Stevens of Andover, Bragg of Milford, Holmes of Fall River, Whitney of Stow, and Blanchard of Lowell.

On Finance—Messrs. Sturgis of Boston, Drake of Easton, Howe of Brookfield, Staples of New Bedford, Wilson of Natick, Dwight of Springfield, and Lewis of Barnstable.

On bills in the Third Reading—Messrs. Bayley of Boston, Beal of Kingston, Wetherbee of Acton, Dearborn of Methuen, Sanderson of Phillipston, Allen of Palmer, and Day of Templeton.

On Engrossed Bills—Messrs. Sargent of Cambridge, Dikeman of Northampton, Jenkins of Yarmouth, Stevens of Rehoboth, Loring of Great Barrington, Willis of Boston, and Bradley of Blanford.

On County Estimates—Messrs. Everett of Foxboro', Houghton of Sterling, Bartlett of Boston, Burrill of Sheffield, and Stacy of Concord.

On the Pay Roll—Messrs. Norton of Chelsea, Denton of Boston, Reed of Abington, Knight of Marblehead, and Davis of Truro.

On Change of Names—Messrs. Baker of Dennis, Leonard of Marshfield, Osborn of Boston, Fox of Westfield, and Skiff of Tisbury.

On Leave of Absence—Messrs. Crane of Boston, Wadsworth of Duxbury, Hagar of Newton, Harris of Nantucket, and Lane of Lunenburg.

On Public Buildings—Messrs. Rand of Winchendon, Tremere of Boston, Winslow of Middleboro', Hall of Dorchester, and McCune of Springfield.

On Printing—Messrs. Huntress of Lowell, Wells of Boston, Bearse of Barnstable, Legg of Upton, and Benson of Sandwich.

The Speaker announced the list of members composing the several Joint Standing Committees on the part of the House.

The Chairman of the several Committees are as follows:

On Accounts—Kempton of New Bedford.
Agriculture—Porter of Brickland.
Library—Ladd of Cambridge.
Mercantile Affairs, &c.—Howland of New Bedford.
Claims—Wales of Boston.
Banks and Banking—Wilder of Leominster.
Fisheries—Doane of Cohasset.
Education—Chandler of Boston.
Towns—Ellis of Wareham.
Roads and Bridges—Taylor of Granby.
Railways and Canals—Page of New Bedford.
Public Lands—Greene of New Bedford.
Public Charitable Institutions—Earle of Worcester.
Prisons—Bullock of Pawtucket.
Parishes and Religious Societies—Richardson of Boston.
Militia—French of North Bridgewater.

Rev. S. H. Lloyd has accepted an invitation from the Congregational Church and Society, in Hubbardston to be their minister and the first Wednesday, in February next, is appointed for his installation. Sermon by Rev. Mr. Hill of Worcester. Charge, by Rev. Samuel May of Leicester. Address to the Society by Rev. Joseph Allen of Northboro.

ERRATUM.

In the Register of last week the sum of $50 was credited to Rev. Mr. Allen's Society in Marlborough, it ought to have been Northborough.

For the Register.

OBITUARY.

JACOB REEVES, ESQ.

In Wayland, Dec. 21, 1845, JACOB REEVES, Esq., 83.

The aged counsellor, the warm friend and the consistent Christian is gone and a large circle of friends is left to mourn his sudden departure. The subject of this notice has filled up the period of his existence, protracted so much beyond that of most men, in an eminent degree, with works of usefulness. Well may it be said of him 'that the world is better for his having lived in it.' Few persons in the sphere in which he moved have filled a larger space in the public mind, or enjoyed the confidence, respect and esteem of all who knew him in a greater degree than the deceased. He was emphatically the counsellor and friend of all; to the young he imparted of the rich stores of his experience, thus inspiring hope and confidence and his example still says to them go thou and do likewise; and the middle aged and the old ever sought wisdom and knowledge from his never failing abundance. The departed was for many years deacon of the Unitarian Church in Wayland and resigned that office only when the infirmities of age prevented him from participating in the worship of the sanctuary. He was Town Clerk and represented his native Town in the General Court for a long series of years and for a considerable period County Commissioner for the County of Middlesex, all of which arduous and responsible duties were performed with credit and honor to himself and to the entire acceptance of his constituents.

In his religious opinions Mr. Reeves was a firm and consistent Unitarian, and while he entertained the most liberal and catholic spirit towards those who differed from him in opinion, a well ordered life and conversation down to its very close, show how well he adorned the doctrines of his profession. As a public officer and a citizen he ever regarded the happiness and well being of the whole community as the principal object of all human government and the perpetuity of our free institutions as the best means of obtaining this very desirable end. He was the kind friend and agreeable companion to all and in the family circle, in an especial manner, was he the kind affectionate father, the tender husband and the upright guardian and protector. His uprightness, his firmness, his integrity, his devotion to duty, and those many agreeable qualities which render pleasant the thorny path of life will long be remembered by all who knew him.

PEACE CONVENTION IN PROVIDENCE.

The friends of peace in Rhode Island, propose to hold a Convention in Providence on the 27th and 28th, of this month, and invite all of all places to be present. As may be seen in the advertisement of the Committee, the meeting will begin on Tuesday next, at 10 A. M., and continue till Wednesday night. Several prominent advocates of the cause from different States have promised to be there, and we hope for others. Our houses shall be opened to them, and our hearts grateful. The state of the country at this moment gives additional interest to a subject, sufficient of itself to move most men, and make them resolve to speak and act. PROVIDENCE.

MR. ELLIS'S LECTURE ON TEMPERANCE. On Sunday evening, Jan. 18th, Rev. George E. Ellis of Charlestown, delivered a lecture on Temperance in the Temple. The Boston Daily Whig, of Jan. 19th, contains an extended notice of it. It was an able, and earnest discourse, presenting strong views, in a plain and impressive manner, and will contribute effectually to the promotion of the cause.

☞ WARREN STREET CHAPEL. The Tenth Anniversary of the opening of this Institution will be celebrated at the Chapel, with appropriate services, on Sunday evening next, at 7 o'clock.

The Sermon will be delivered by Rev Mr Coolidge of the Purchase street Church. A collection will be taken up in aid of the Institution.

The proprietors and friends of the Chapel are respectfully invited to attend. j24

☞ PEACE CONVENTION. A general Convention of the friends of Peace will be held in Mechanic's Hall, in the city of Providence, R. I., Tuesday, the 27th day of January, at 10 o'clock, A. M., to continue two days. Several eminent friends of the cause from Providence, Boston and elsewhere, are expected to address the Convention; and all citizens desirous of Peace are invited to attend and participate.

E. B. HALL,
S. OSGOOD,
S. W. WHEELER, } Com'tee.

Papers friendly to the object will please notice the above. j17

MARRIAGES.

In this city, 20th inst, at the Church in Chamber st, by Rev Samuel Barrett, Mr David G. Ranney to Miss Sarah E. C. Francis.

In East Cambridge, 18th inst, Mr Joseph L. Dickman to Miss Clarissa J. Bond, both of Cambridgeport.

In Hubbardston, by Rev S. H. Lloyd, Mr Silas Wheeler to Miss Amanda Rice; also, Mr David L. Johnson to Miss Lois Wilbur.

In Pawtucket, R. I., 12th inst, Mr John C. Dodge, Jr. of Dodgeville, Mass., to Miss Elizabeth D., daughter of Pardon Jenks, Esq. of P.

In Grafton, Jan. 14th, by Rev E. Demond, Hon Joseph Bowman, of New Braintree, to Miss Hannah B. D. Leland.

In Concord, by Rev Mr Frost, Mr Rufus Barrett to Miss Emeline L. Buttrick.

DEATHS.

In this city, 19th inst, Mrs Margaret C., relict of the late George Batterman, 93.

18th inst, Miss Mary Bryden, 27.

In Charlestown, 20th inst, Mrs Hannah P., wife of the late Capt Joseph Harris, 48.

In Lowell, 14th inst, Mrs Susan T., wife of Joshua M. Hadley, and daughter of the late Zephaniah Wood of South Boston, 31.

In Lancaster, 14th inst, Mr Jonas Whitney, 74.

In Northboro', Jan 14, Mrs Anna Stone, relict of Mr James Stone, 82. It is remarkable that each of her three husbands had performed military service in the revolutionary war, on account of which she received a pension from the United States. Her last husband died nearly a quarter of a century since.

BOARDING SCHOOL AT CONCORD, MASS. The academic year in the subscriber's School is divided into three terms of fifteen weeks each, commencing on the first Mondays of January, May and September. The School is a private Academy, limited in number, and receives the undivided attention of its teachers. Every effort is made to render the School and family *pleasant* and *profitable* to the pupils;—the course of instruction embraces the branches of a thorough English and classical education.

Terms $3,00 per week, including instruction, board, washing, &c.

Reference is permitted to the following gentlemen in Boston:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Levi Parker, Wm. J. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.

CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

CONFESSIONS OF AN EARLY MARTYR. Just published, "Confessions of an Early Martyr," by Mrs. H. V. Cheney, author of Sketches from the life of Christ. BENJ. H. GREEN.
jan24 1is2os 124 Washington street.

SCHOOL FOR YOUNG LADIES. The subscriber would give notice that he has removed his School from Suffolk Place, to the room recently occupied by Mr. Abbott, under Park street Church.

Any information respecting the School will be given on application at the School Room, or at the Bookstore of B. H. Greene, Esq., 124 Washington street.
GEO. EATON.

REFERENCES.—Rev. E. S. Gannett, D.D.; G. B. Emerson, Esq.; Hon. Jonathan Chapman; Hon. Albert Fearing; William Dehon, Esq., Boston.—Rev. W. B. O. Peabody, D. D., Springfield.
jan17 epis6t

CHAPEL LITURGY. A Liturgy for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer.—Fifth edition; with Family Prayers and services, and other additions, by F. W. P. Greenwood, D. D. in fresh bindings, plain and gilt.

Published and for sale by JAMES MUNROE & CO., 134 Washington st., opposite School street.
jan17

DEPOSITORY
OF THE
AMERICAN UNITARIAN ASSOCIATION,
AND OFFICE OF
REV. CHARLES BRIGGS, GEN. SECRETARY,
AT
CROSBY & NICHOLS'S,
118 Washington street, Boston.

C. & N. have for sale all the publications of the A. U. A. A liberal discount made to those who buy for distribution. jan17

CASSIUS M. CLAY'S PAPER, THE TRUE AMERICAN. Subscriptions for this paper are taken at the Bookstore of Messrs I. H. WEBB & Co. No 39 Washington street, Boston.

Terms $2,50 per annum, payable in advance; or $10 for five subscribers to one address.

All communications must be addressed, postage paid, to CALEB HARTSHORN,
jan17 Agent for the New England States.

LIFE OF WARE. Memoir of the Life of Henry Ware, Jr., D.D., by his brother, John Ware, M. D., 1 vol, 12mo, pp 496, with two Portraits—bound in neat cloth.

Published by JAMES MUNROE & CO., 134 Washington, opposite School street. j17

ENLARGEMENT OF THE CRISTIAN EXAMINER. On the first of January, 1846, will be commenced a new volume of The Christian Examiner and Religious Miscellany.

The Examiner for 1846 will be enlarged by the addition of *twelve pages to each number*, or *seventy-two pages in the year*, without increase of price, and on account of this improvement the publisher respectfully asks an increase of patronage.

Rev Drs Lamson and Gannett will continue to edit the Examiner.

Contents of No. CXXXIII for Jan. 1846, to be published on Thursday next.

Art 1. St Augustine and his Times.
2. Rev John Andrews, D.D.
3. New Hymn Books.
4. Duty of American Women.
5. On Christian Union.
6. Stuart on the Old Testament.
7. Christianity without Christ.
8. Life and Character of Dr Ware.
9. Plato against the Atheists.
10. Prisons and Prison Discipline.

Notices of Recent Publications.
Intelligence.
Edtors' Notice, &c. &c.

WILLIAM CROSBY, Publisher,
d27 118 Washington st.

FURNITURE WAREHOUSE.—ON THE CASH SYSTEM. *BEAN & WILLIS*, No 12 Cana Block, Blackstone street, near Hay Market Square, offer for sale an extensive assortment of FURNITURE, of all kinds. Also, BEDS and MATTRASES, Looking Glasses, Clocks, Bed Tickings, Bed Sackings, Bellows, Brushes, &c. Hair and Palm Leaf, in the Rope, Kiln Dried Feathers, put up in Sacks for country trade.

Our Furniture will be found to be of the best quality. All our Feathers are Kiln Dried. Beds and Mattrasses are warranted sweet and free from moths.

WE SELL FOR CASH ONLY—consequently we suffer no losses from bad debts.

Cash Purchasers who do not wish to pay an extra profit to make up for losses sustained by the credit system, are invited to call and examine our stock.
o11

NEW VOLUME LIVING AGE. This day published, the 86th No of Littell's Living Age.—With this number commences a new volume.

Subscriptions received by CROSBY & NICHOLS, 118 Washington st. j10

DIARIES FOR 1846. Desilver's Diary and Memorandum Book a small and exceedingly neat article in pocket book form.

For sale by CROSBY & NICHOLS, 118 Washington st. j10

BOOKS, CHEAP. At the Office of the Christian Register may be obtained, at very low prices, sundry books, more or less damaged by water at the late fire. Among them are the following:

Ware on Christian Character.
Do Memoirs of Priestley.
Burnap's Christian Doctrine.
Dewey's Discourses.
Worcester's Last Thoughts.
Greenwood's Sermons.
Follen's Works. je7

VALUABLE SUNDAY SCHOOL MANUALS, published by CROSBY & NICHOLS. A Scripture sCatechism of the Christian Religion stated in the word of the Bible, by Rev Ephm. Peabody.

The Ministry of Christ, by Rev T. B. Fox, third edition, revised.

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POETRY.

[For the Register.]

'Our friend Lazarus sleepeth; but I go that I may awaken him out of sleep.'

'If then he sleep he shall do well,'
Our Lord's disciples said,
When he had told them Laz'rus slept,
Albeit he was dead.

But seeing that they heeded not
The meaning of the word,
He plainly said, 'Lazarus is dead,'
Which they with trembling heard.

'Yet am I glad,' said he, 'for you
That I was not then nigh,
To the intent ye may believe
My mission from on high.'

And as they drew nigh Bethany
Martha to meet him hied,
Saying, 'Lord hadst thou been here
My brother had not died:

Yet even now I know whate'er
Of God thou'lt ask to be,'
The maid continued unto him,
'That he will give it thee.'

'Thy brother then shall rise again,'
Seeing her faith he said;
'I know,' said she, 'that he shall rise
When riseth all the dead.'

'I am,' saith he, 'that life restores,
I am that life can give;
Whoso believes in me though he
Were dead yet shall he live,

And whoso liveth and believes
In me shall never die.
Believest thou this?' 'Yea, I believe
Thee son of the Most High.'

Again, when Mary saw our Lord
She cast her at his feet;
And in a voice with grief suppressed
Did Martha's words repeat.

Then was the Savior's spirit moved,
Their sorrow was his own,—
They led the way unto the grave,
A cave beneath a stone.

'Take ye the stone away,' said he—
'In vain, my Lord, in vain!
In death's embrace for four long days
Already he hath lain.'

'Said I not unto thee, Martha,
If thou would'st but believe,'
Saith he, rebuking, 'thou should'st now
God's glory clear perceive?'

Then they removed the stone from where
Th' infected corse was laid;
And Jesus lifted up his eyes,
And to the Father said,

'I thank thee my desires are heard;
I know they always are;
But for the sake of those around
I offered vocal prayer.'

And when the Savior thus had said
He cried with a loud voice,
'*Lazarus come forth!*'—the dead revives—
Rejoice, O man, rejoice.

And when for thy lost loved ones thou
Art in affliction deep,
On the incarnate Word rely—
They are '*not dead, but sleep.*'

Dec. 7, 1845. CILLA.

TO THE MEMORY OF CHANNING.

As on the 'upper deck' I raised
At eve a pensive eye,
A star, than which none brighter blazed,
Sunk in the vaulted sky.

How changed did then our heaven appear!
Yet myriad orbs were bright,
Moving in orbits far more near,
But shedding fainter light.

Still planets beamed with lambent rays
Upon the brow of night—
But O, *the star's celestial blaze*
Is not of borrowed light!

And deem we that late star which rose
So brilliant on high,
Did first its lustre here disclose,
Or graced a former sky?

And has it now forever set
To our uplifted eye—
Or when again 'the stars are met'
Upon our future sky,

Shall it resplendent glow in light,
With radiance all its own,
As when unto our human sight
A guiding sun it shone?

CILLA.

MISCELLANEOUS.

For the Register.

THE WIDOW OF NAIN.

It was an evening fair and lovely as a poet's dream; the moonlight beamed softly on the plains of Judea, and shed a mild radiance on the humble home of one, who watched by the bedside of her dying child. Though fair and peaceful was the scene, a shadow darkened the mother's brow, a blight rested on her hopes, as she looked on the emaciated form, and pallid cheek of her son; she felt, that ere long, he would be gathered in his brightness, to the cold and silent tomb, leaving her heart desolate. Bitter memories swept over her spirit, as she recalled the time, when friends had gladdened her by the music of their voices, or cheered her by the light of their presence; but in this trying hour, no heart felt with hers, no eye was moistened by the tear of sympathy. She remembered that man's help was but a broken reed, but a gleam of light dawned upon her, and she bowed before God in faith and trust.

She sought for strength to drink this cup of sorrow, and that she might trust herself, her son, and all her cares, in the hand of the God of the widow and the fatherless. As thus she pleaded, her spirit ascended to the mercy seat, and she was able to say, 'the Lord hath given and shall he not also take away?'' She arose, wiped the cold damps from the brow of the dying, pressed her last kiss upon his lips, and watched in silence, till the spirit had winged its way to him who gave it. Soon came the sad hour, when the dust must be consigned to dust; when the mother must gaze on the wreck of all that was once fair and lovely, committing the remains of her son to the silent grave. The city gates were opened, and loud was the lamentation of those who assembled to mourn in sympathy for the afflicted, mingling their tears with hers. Suddenly a form of more than earthly mould, stood by the sad concourse. He, though pure and sinless, could lament the ravages that sin and death had made in the family of man. "Weep not," said he, to the sorrowing mother, and in a voice at whose summons Death gave up his victim, he recalled the departed spirit to its tenement of clay. The mother returned to her home no longer desolate, and prayed that her affections might not rest on earth, but look up to heaven.

L. G. P.

PILGRIM CELEBRATIONS.

The Missouri Republican, of St. Louis, gives a full and most animating account of a celebration, in honor of the Pilgrims and of New England, in that city. An oration was delivered in one of the Presbyterian Churches and religious services observed, one of the prayers having been offered by Rev. Mr. Elliott. Afterwards a numerous assemblage set down to dinner, where speeches were made and songs sung, to the great satisfaction of the company. Some interesting relics were brought forward. Rev. Mr. Goodrich in the course of his speech, said,

'That beside the wise and good men who came over in the May Flower, there were other things which came at that eventful period. Things which constituted her cargo, which now are handed down from generation to generation as a rich inheritance, valuable beyond price or money, not from their intrinsic value, but from the associations with which they are connected. Here, said he, (taking up *a large China bowl,*) is one of those relics of the olden time. It came over in the May Flower, and has been presented for the use of this meeting on this occasion. I learn its history to be, that it was the property of one of the Pilgrims to Plymouth, and has descended in the family to its present proprietor. In those mutations and connexions which spring up between the Pilgrim sons and daughters of the north and south, it was carried to Maryland, and from thence it has been transported here, to grace this festive board. In my young days this was called a *Punch* bowl, from which punch was drank, and there is testimony extant that it was so used. During the war of the Revolution, Gen. Washington sat on one side of the table and Gen. Lafayette on the other, whilst punch was served from this same bowl. This fact is well attested, and a servant is yet living who served the mistress of the mansion on that occasion. Here it is, now, on the west bank of the Mississippi, in the midst of sons and daughters of those worthy sires whose memories we love to honor.

[This bowl, we understand, is the property of Mr. D. A. Rawlings, of this city, and has been transmitted as above stated. It has also done the good service spoken of by the Rev. gentleman.] Eds Rep.

But we have yet, said Mr. G. another memorial of the Pilgrim fathers and mothers. This *pitcher,* (presenting a stone pitcher, colored with blue, with raised work, and bearing the initials A. R.,) is another relic of the cargo of the May Flower. This, too, was brought over by the Pilgrims, and has descended from generation to generation to the present owner. It is an heir loom on the female side of the house and now belongs to the sister of the late David Weston, of this city. Long may it go down as a tribute to the ladies of that eventful period.

[This pitcher, as we learn, was the property of Mydia Billengton, who came over in the May Flower. It now belongs to Mrs. Lydia Pullis, the wife of Christian Pullis, of this city, the ninth generation by descent. By the terms of the bequest it is to be transmitted to the oldest descendant of the family, of the name of Lydia. Mrs. Weston, the mother of Mrs. Pullis, was named Lydia, and through her it has passed to the present owner. May it never be without a Lydia to claim it.] Eds. Rep.

Rev. Mr. Elliott, being unable to attend the dinner, addressed the following letter to the committee.

ST. LOUIS, Dec. 20th, 1845.

GENTLEMEN: Circumstances beyond my control, prevent me from accepting your kind invitation to the 'Pilgrim Dinner.' It would have given we great pleasure to join in the festivities of that occasion, and do my part towards honoring the memories of the great pioneers of civil and religious freedom. They were noble, true hearted men, who were guided by the highest principles which can actuate human conduct. We cannot honor them too much, and we may be justly proud that we are descended from such forefathers.

I regard it as a good omen, that Pilgrim Societies are formed in almost every city of the Union, and hope that one may be formed in St. Louis. It is well for this generation to look back with veneration, to those stern, heroic times, when expediency was nothing, and right was everything. It would be well if we could go back to them. If possible, the 22d of December should be made a national anniversary. Not only New Englanders, but all Americans can unite to honor the Pilgrim Fathers. The Plymouth rock is the corner stone of the nation, and can never be made the exclusive property of a few States. I join heartily in your commemoration of the day, not only as a New Englander, but as an American.

In proposing a sentiment, I ask leave to call your attention to one of the great causes of success in the enterprize of the Pilgrims. *They had good wives!* They were true hearted men, and their wives were true hearted women. Their manly courage was made firm and steady, and their hearts made hopeful, by the cheerful fortitude of woman. Otherwise, they would surely have failed. Men cannot endure such trials as they bore alone. History says little of this, and we ought to be the more careful to remember it. The Pilgrim Fathers deserve our respect, but we must not forget that there were Pilgrim *Mothers,* too—and that the woman's part in the pilgrimage must have been the most arduous, although the least conspicuous.

I remain with great respect,
WM. G. ELIOT, JR.

The Wives of the Pilgrim Fathers: More gentle than their husbands, but not less brave; may their sons revere their memory, and their daughters imitate their virtues.

A large number of the clergy of the city were present, and took a leading part in the proceedings. From the report we should judge that the occasion was observed under circumstances that awakened an extraordinary interest, and produced a great impression on the public mind in that city. At the same time, at another extreme of the Union, in the city of NEW ORLEANS, the sons of New England observed the day with great spirit, and their sentiments were admirably expressed in a glorious oration from Sargent S. Prentiss, of which the following is a passage.

'Who would not rather be of the Pilgrim stock than claim descent from the proudest Norman that ever planted his robber brood in the halls of the Saxon, or the boldest paladin that quaffed wine at the table of Charlemange! Well may we be proud of our native land, and turn with fond affection to its rocky shores. The spirit of the Pilgrims still pervades it and directs its fortunes. Behold the thousand temples of the Most High that nestle in its happy valleys and crown its swelling hills. See how their glittering spires pierce the blue sky, and seem like so many celestial conductors, ready to avert the lightning of an angry Heaven. The piety of the Pilgrim patriarchs is not yet extinct, nor have the sons forgotten the God of their fathers.

Behold yonder simple building near the crossing of the village roads! It is small and of rude construction, but it stands in a pleasant and quiet spot.

A magnificent old elm spreads its broad arms above and seems to lean tomards it, as a strong man bends to shelter and protect a child. A brook runs through the meadow near, and hard by there is an orchard—but the trees have suffered much and bear no fruit, except upon the most remote branches. From within its walls comes a busy hum, such as you may hear in a disturbed bee hive. Now peep through yonder window, and you will see a hundred children, with rosy cheeks, mischievous eyes and demure faces, all engaged, or pretending to be so, in their little lessons. It is the public school—the free, the common school—provided by law; open to all; claimed from the community as a right, not accepted as a bounty. Here the children of rich and poor, high and low, meet upon perfect equality, and commence under the same auspices the race of life. Here the sustenance of the mind is served up to all alike, as the Spartans served their food upon the public table. Here young ambition climbs his little ladder, and boyish genius plumes his half fledged wing. From among those laughing children will go forth the men who are to control the destinies of their age and country; the statesman whose wisdom is to guide the Senate—the poet who will take captive the hearts of the people, and bind them together with immortal song—the philosopher, who boldly seizing upon the elements themselves will compel them to his wishes, and, through new combinations of their primal laws, by some great discovery revolutionize both art and science.

That common village school is New England's fairest boast—the brightest jewel that adorns her brow. The principle that society is bound to provide for its members education, as well as protection, so that none need be ignorant except from choice, is the most important that belongs to modern philosophy. It is essential to a republican government. Universal education is not the best and surest, but the only sure foundation for free institutions. True liberty is the child of knowledge; she pines away and dies in the arms of ignorance.

Honor, then, to the early fathers of New England, from whom came the spirit which has built a school house by every sparkling fountain, and bids all come as freely to the one as to the other. All honor, too, to this noble city, who has not disdained to follow the example of her Northern sisters, but has wisely determined that the intellectual thirst of children deserves as much attention as their physical, and that it is as much her duty to provide the means of assuaging the one as of quenching the other.

The spirit of the Pilgrim survives not only in the piety and knowledge of their sons, but, most of all, in their indefatigable enterprise and indomitable perseverance.

They have wrestled with nature till they have prevailed against her, and compelled her reluctantly to reverse her own laws. The sterile soil has become produtive under their sagacious culture, and the barren rock, astonished, finds itself covered with luxuriant and unaccustomed verdure.

Upon the banks of every river they build temples to industry, and stop the squanderings of the spendthrift waters. They bind the naiads of the brawling stream, and compel them, like the sad daughters of Danaus, to pour unceasingly from their glittering urns the sparkling treasures of their crystal fountains. They drive the dryads from their accustomed haunts, and force them to desert each favorite grove; for upon river, creek and bay they are busy transforming the crude forest into staunch and gallant vessels. From every inlet or indenture along the rocky shore swim forth these ocean-birds—born in the wild wood, fledged upon the wave. Behold how they spread their white pinions to the favoring breeze, and wing their flight to every quarter of the globe—the carrier pigeons of the world! It is upon the unstable element the sons of New England have achieved their greatest triumphs. Their adventurous prows vex the waters of every sea. Bold and reckless as the old northern Vikings, they go forth to seek their fortunes in the mighty deep. The ocean is their pasture, and over its wide prairies they follow the monstrous herds that feed upon its azure fields. As the hunter casts his lasso upon the wild horse, so they throw their lines upon the tumbling whale. They draw out 'Leviathan with a hook.' They 'fill his skin with barbed irons,' and in spite of his terrible strength, they 'part him among the merchants.' To them there are no Pillars of Hercules. They seek with avidity new regions, and fear not to be 'the first that ever burst' into unknown seas. Had they been the companions of Columbus, the great mariner would have been urged to return, though he had sailed westward to his dying day.

Glorious New England! thou art still true to thy ancient fame and worthy of thy ancestral honors. We, thy children, have assembled in this far-distant land to celebrate thy birth-day. A thousand fond associations throng upon us, roused by the spirit of the hour. On thy pleasant valley rest like sweet dews of morning the gentle recollections of our early life; around thy hills and mountains cling like gathering mists the mighty memories of the Revolution; and far away in the horizon of thy past gleam, like thy own bright Northern Lights, the awful virtues of our Pilgrim sires! But while we devote this day to the remembrance of our native land, we forget not that in which our happy lot is cast. We exult in the reflections that though we count by thousands the miles which separate us from our birth-place, still our country is the same. We are no exiles meeting upon the banks of a foreign river, to swell its waters with our home-sick tears. Here floats the same banner which rustled above our boyish heads, except that its mighty folds are wider and its glittering stars increased in number.

The sons of New England are found in every State of the broad Republic. In the East, the South and the unbounded West, their blood mingles freely with every kindred current.—We have but changed our chamber in the paternal mansion; in all its rooms we are at home, and all who inhabit it are our brothers. To us the Union has but one domestic hearth; its household gods are all the same. Upon us then peculiarly devolves the duty of feeding the fires upon that kindly hearth; of guarding with pious care those sacred household gods.

We cannot do with less than the whole Union; to us it admits of no division. In the veins of our children flows northern and southern blood; how shall it be separated; who shall put asunder the best affections of the heart, the noblest instincts of our nature? We love the land of our adoption, so do we that of our birth. Let us ever be true to both; and always exert ourselves in maintaining the unity of our country, the integrity of the Republic.

Accursed then, be the hand put forth to loosen the golden cord of Union; thrice accursed the traitorous lips, whether of northern fanatic or southern demagogue, which shall propose its severance.

But no! the Union cannot be dissolved; its fortunes are too brilliant to be marred; its destinies too powerful to be resisted. Here will be their greatest triumph, their most mighty development.

And when, a century hence, this Crescent City shall have filled her golden horns; when within her broad-armed port shall be gathered the products of the industry of a hundred millions of freemen; when galleries of art and halls of learning shall have made classic this mart of trade; then may the sons of the Pilgrims, still wandering from the bleak hills of the North, stand upon the banks of the Great River and exclaim, with mingled pride and wonder, Lo! this is our country: when did the world ever witness so rich and magnificent a city—so great and glorious a Republic!

TREES. The life of man is as the morning mist to the age of a tree. He is born, grows up, flourishes, decays, and sinks into his kindred dust, ere the vegetable life has approached to its maturity. We instinctively venerate all length of duration. "The Ancient of Days" is the first appellation of the Great Spirit of the Universe; the oak that flourished years before our birth, and will continue long after we have mouldered away, partakes of the feeling which we attach to all things whose existence exceeds our own narrow space. We grieve for the destruction of what is irreparable with peculiar emotion; and we moralize over the power of man, who in one short hour can cut down the strong tree, that has stood for years beyond his numbering, but which he in vain may desire to restore. In every sense how great is his power of evil—how limited his capability of doing good.

MISSISSIPPI AND THE NILE.

The Greeks give the name of the *Delta* to the space included within the mouths of the Nile, on account of its shape resembling the letter A. This space embraced all that portion of Egypt, from the site of ancient Memphis or modern Cairo to the Mediterranean sea. It was the great alluvial formation of the Nile. It constitutes a triangle, nearly equilateral, the sides of which average about 80 miles. The whole great valley of the Nile is about 900 miles long, and, on an average, about six miles broad. Within this narrow space all that once was great in the world was centered. It was the kingdom of Egypt—the fountain of civilization—the mistress of the civilized world. We read of the glories of Thebes and Memphis with incredulity. Their hundred brazen gates, and the sixty thousand armed men which could at all times issue from them, though they are facts related by grave historians, from Herodotus downward, seriously tax our powers of belief. But when we remember that the chosen people of heaven, were but a race of uneducated shepherds when Egypt was a powerful, enlightened kingdom—when we gaze upon the heaven-reared, eternal pyramids, and explore the vast excavated temples—the builders of which are not known, and the date of which cannot be fixed—we must acknowledge that this little river, this narrow valley, have shown to mankind what man can do. To Egypt we trace all civilization; from the Egyptians we must confess that we have derived most of the arts of life. Her early history is veiled in obscurity, but her monuments stand, and will forever, the admiration and the wonder of mankind.

The valley of the Nile, and that of the Mississippi, have often been compared but save in their fertility, wherein do they resemble each other? The one is a long narrow strip of land, skirted by sandy deserts, depending for its yearly capacity to supply human wants upon the rise of the river—the other extends in length more than fourteen hundred miles, and in breadth from the Alleghanies to the Rocky Mountains, and embraces a soil of inherent and perpetual fertility; the one is watered by a single river, without branches or tributaries—the other possess more than eight thousand miles of navigable streams. If the people who heretofore inhabited the valley of the Nile could so much—construct works so stupendous, and exercise upon all succeeding time an influence so remarkable—who can say what shall be the destiny of the citizens of this great valley of the "father of waters?" What is not in their power—who can imagine the strength which they will wield, or the glories they will achieve?

When the great man-killer, Alexander, had conquered the world, he was desirous of leaving to posterity some record of his fame. The shattered walls, the ruined temples, and the falling columns of the cities which he had destroyed, must shortly disappear. He wished to impress his name upon a living and enduring monument. He had the world in which to select its site, and he chose the Delta of the Nile. The city of Alexandria was at once a testimony to his power and sagacity. Connected by a canal with the Western opening of the Nile, it commanded the whole commerce of the valley—its galleys covered the Mediterranean, and a thousand caravans, traversing the deserts of Asia and Africa, poured into it the untold wealth of those extensive regions. For years it was the first city of the world; and after ages of wars, domestic revolutions, and foreign plunder, it is said that at its final conquest by the lieutenant of the Caliph Omar, it contained a population of 600,000.

If such was Alexandria, the capital of Egypt, the emporium of the valley of the Nile, what may not New Orleans, the natural outlet of our great valley, become? We are not dependent upon caravans, traversing the deserts; we are not bounded by the narrow limits of the Mediterranean, we have not got for our sole support 6000 square miles of territory; we are not ground down by a tyrannical government; how far, then, must we surpass the proud city of Egypt in her palmiest days. What the Atlantic and Pacific are to the Mediterranean, what the Mississippi is to the Nile, what steamships are to two-banked vessels, must this emporium be to Alexandria. The prospect before us is indeed bright and cheering. The full accomplishment of the most genuine hopes depend only upon ourselves. Nature has done everything that is necessary—it only remains for man do his share, and New Orleans will be the political and commercial emporium of half the world.

[New Orleans Delta.

VIEW FROM THE PYRAMIDS. The recent work of the Rev. Dr. Durbin, published by the Harpers, entitled, "Observations in the East," abounds with fine graphic descriptions. The following outline of the view from the top of the great pyramid is sketched with singular beauty:

"But what a sight is that from the top of Cheops! The world has nothing like it. To the east is the Arabian desert, boundless and desolate, like a sea, while westward stretches that of Lybia, without a green spot, far away to the horizon's verge; in the south appears the valley of the Nile, like a thread of green earth lying on an ocean of sand, and the pyramids of Abousir, Sokhara, and Darfour, towering up in succession to the skies; turning northward, your eye rests upon the wide-spread Delta in the distance, and nearer, in the northeast, upon the lone obelisk of Heliopolis. Immediately before you rise the precipitous heights of Mount Mokattam, crowned with the citadel of Cairo, under which lies the ancient city enveloped in a thin vapor, which just suffices to hide the deformities of the place, while a thousand domes and minarets, of graceful proportions, their gilded crescents glittering in the sunbeams, rise up to complete the vision of beauty. I turned from gazing on it to look upon the rocky plain immediately around the pyramid. There, deeply buried in the rock, now covered with sand and rubbish, lie the dead of four thousand years ago. It is, indeed, a vast necropolis. It seemed as though I were among the earliest born of men. From the plains before me had gone forth the elements of science, art, and wisdom, to Greece, to Europe, to America. I felt as a child, born after unnumbered generations, returned to the home of his ancestors, and behold! it was all desolate!

WRITING FOR NEWSPAPERS. 1. You must have something to write about.

2. Write plain, dot your i's, cross your t's, point your sentences, and begin them with capitals.

3. Write short, to the point, and stop when you're done.

4. Write only on one side of the leaf.

5. Read it over, abridge and correct it until you get it into the shortest space possible.

These rules observed will almost ensure the publication of an article, and what is more desirable to the writer, will secure its being read.

TEETH

INSERTED ON A NEW PRINCIPLE,
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the sightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

NEW FALL & WINTER GOODS.
DANIELL & CO.,
No. 201 Washington Street.

WE have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

ON THE FIRST FLOOR

We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.

DRESS GOODS,

Of new styles, in Mouseline de Laines, Corded Ottomans, Cashmeres, Twilled Ginghams, French and American Prints, &c. &c.

FRENCH PLAIDS,

An entire new article, the first that have been imported, a pretty and economical article for Fall and Winter Dresses.

LACES AND EMBROIDERIES.

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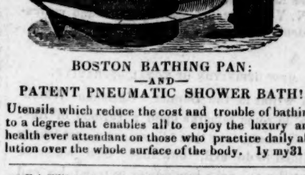

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PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy1

DR. MORTON, (late Wells & Morton,) 19 Tremont Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechani l Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefitted by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural expression, but the reverse, a ghastly look,)—yet in their own minds they condemn the Dentist and the art, inasmuch as the real end for which the Teeth were designed (mastication) is not attained; and not unfrequently is it the case, that individuals are deprived of dining elsewhere than at their own private table, for the very reason that they must either forego the pleasure of taking any thing but liquors, or choose the alternative of putting their teeth in their pockets. These difficulties have not, perhaps, always been owing to the fault of the Dentist, or the peculiarity of the patient's mouth, so much as to the infancy of the art. Like all other professions, as it has advanced, it has engaged more of talent and aspiring mind, resulting in improvement upon improvement; and I feel justified in saying that I am now enabled to insert Teeth upon a plan such that they can be worn without causing the slightest pain—the patient can masticate perfectly well with them—they will remain firm in their places—give the same expressive, life-like appearance as the natural teeth, resembling bone—being manufactured by myself to suit every case, with its peculiarities, thereby completely obviating the above difficulties.

, All operations warranted to correspond with these statements, or no charge will be made, unless notice should be given to the patient of a necessity for deviation. o25

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such impro